MISSIONARY HORIZONS

SEPTEMBER, 1956

pitol, Washington, D.C., Seen Through Columns of U. S. Supreme Court Building — Philip Gendreau, N. Y.

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MISSIONARY HORIZONS

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O NATION MINE!

BY ARTHUR B. COOPER

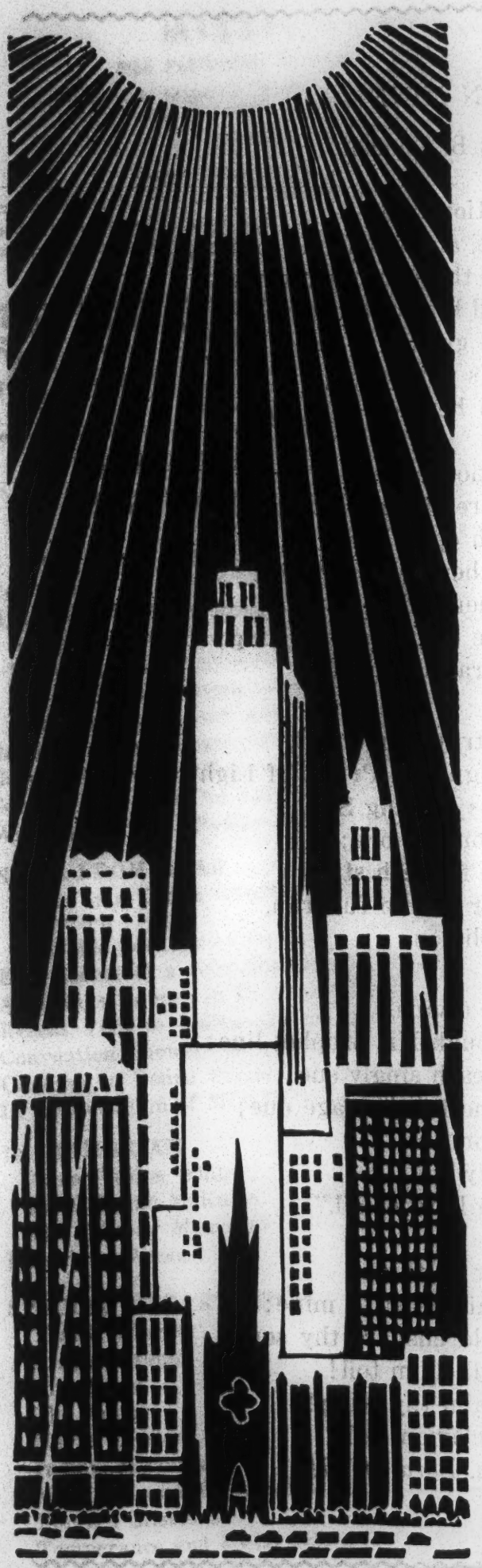
O Nation mine, dear Nation mine,
Dear from shore to shore, and from vale to pine,
All thy cities, highways, thy churches, schools,
Thy people who labor and him who rules!
O ne'er may sin or alien greed.
Or envious strife or war's wild rage,
Lay waste thy God-given heritage!

O Nation mine, blest Nation mine,
Thou hast claimed thy sires from a godly line;
On bended knee, and with open Book,
The Mind from on high they ne'er forsook;
Ideals, institutions, manners, all,
Were framed in the name of Christ the King;
To Him, O Nation, thy praises bring!

For high on a throne of truth and right,
Through endless years reigns the Prince of Light;
And before the bar of this Testing Sun,
In turn pass the nations one by one;
Which does His will shall flourish still,
But faithless realms, their course full run,
Pass on condemned to oblivion.

O Nation mine, thy King divine,
Sends the call to thee through His prophet line:
"It is not enough, should each singly sue;
From the *whole* must come full homage due;
I cannot bring My Kingdom in,
Till earthly rulers heed My call,
And the *Nation* crown Me Lord of all."

O Nation mine, that heart of thine
Is a heart that owns all this heart of mine;
But inthronging foes would ensnare thy soul;
O turn, turn today, lest hell claim toll!
Ope wide thy gates, proclaim thy King!
The world but waits thy clarion call,
For nations to crown Him, *Lord of all!*



MEDITATION

The earliest rays of the rising sun first touch the highest tips of the snow-capped mountains, tinting them with a lovely glow of rosy pink. The sun lingers only a few minutes on the mountain peaks, and then reaches down into the plains and valleys, covering every farm and meadow, lake and forest. The same sun reaches into every town and village, store and home, and it also floods with light the crowded alleys and dingy yards of the wretched slums beside the railroad yards.

So it is with the greatest blessings we possess. American freedom reaches from shore to shore and spreads its gifts upon every human being, rich and poor, high and low, throughout the land. And so with the righteousness of God. Salvation is not given just to the perfect saints, but God's gifts are offered to all humanity. The light and warmth of heaven will shine upon every human being who turns his face toward the Sun of righteousness.

—*Source unknown*

Missionary Horizons

VOL. LXX September 1956 No. 1

October Emphasis: God Bless Our Native Land

PPORTUNITIES UNLIMITED

MISSION: U.S.A.

By James W. Hoffman

Reviewed, with Other Material, by MRS. HERBERT L. DOWNIE, Detroit, Mich.

Alabaster Cities Gleam

"O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears."

A trip through any of our large cities will awaken within the mind of the Christian many questions. Lovely civic centers, large auditoriums, and shining office buildings are in sharp contrast to vermin-infested slums, empty downtown churches, and dilapidated storefronts. Are our cities really alabaster or are they more like shining red apples "rotten and pithy at the core"?

Mr. Hoffman in *Mission: U.S.A.* and Mr. Goodwin in *There Is No End* give us a picture of city living that is unlike the suburbia known to most of us.

For many years Protestant churches have been moving out — relocating in newer neighborhoods. Parts of our cities are becoming more and more pagan. Delinquency and moral death are slowly enveloping areas that the church should still be serving. To help these people and to bring them to Christ we must use our Christian faith but it must be brought to them in a language they understand. Ideally this language is Christian love. Practically it is filling needs in their lives and raising their sights to the people they could be—happy and secure, above all, people conscious of a God who loves them.

Such a mission as this does not have the glamour about it that frequently accompanies foreign service. Missionaries, ministers, and teachers to enter this field of mission work must be specially trained and have a strong desire to win for Christ a large portion of America that is not so-called middle class.

McCormick Seminary in Chicago has a group of young men, pre-ministerial students, who sleep nights at the Seminary and spend their days working in factories about Chicago. Their identities are kept secret as long as possible: the reason—too long had the Protestant Church failed to win the ranks of laborers for Christ. To know these people better, to witness among them, this is the mission of these young men.

Many of the workers live in homes we often label tenements. Life in these areas offers little privacy. In his trip around America Mr. Goodwin gives us glimpses into some of the ways ministers and social workers of

Chapters 4 to 6 are reviewed here. Chapters 1 to 3 were reviewed in the July-August issue.

our churches have helped young people to meet other young Christians. Counseling service, recreation, Christian companionship are talents that we must be prepared as Christian churches to share with these city dwellers. A piece of cardboard given by one of the workers in the Lower East Side of New York led one minister to finding ways the church could serve. Read it for yourself along with others in this book to see how great is our opportunity for Christian witnessing in our older city communities.

A large part of our foreign speaking Americans need more help from us. Many of them are Christians but language barriers keep them from free association with other Christians. A Chinese church in San Francisco, once a mission, is now a full-fledged self-maintaining church. New church aid should not be limited to suburban building. As Christians our stewardship demands help in staffing and supporting churches whose congregations are foreign born. Personnel trained in language and habits of our foreign born are needed. Such training costs money. Our responsibility is to give so that these workers can learn, live, and work with such congregations.

In Boston as in many seaport towns the Protestant Church supports half a dozen or more social centers to entertain and help seamen. The church must help seamen keep clean lives by worthwhile recreation and opportunity for knowledge of Christ. Christian counseling by the ministers in these centers is a vital need. The church must meet these men where they are and bring them closer to Christ. They must be conscious of our Christian love and concern for them.

The story of most of our large cities is the same. Large buildings once the center of community life are now empty shells. There are still people living within sight of many of these buildings. The church congregations have left and the remaining faithful members find it difficult to support activities and programs to bring the neighborhood to the church. The "Mission: U.S.A." means support of these churches. Church expansion is not the building of new edifices, it is the building of new lives for Christ. Specially trained ministers with great talent, much understanding, and unusual stamina are needed. Consecrated laymen, willing to go back downtown to organize and carry on church school and week-day programs are required. This is mission work.

In *Mission: U.S.A.* Mr. Hoffman gives illustration of many of the church programs that are meeting this need. Study them and try to consider ones in your own city that you could develop!

It is interesting to read and realize that the unions are working with chaplains of their choice to carry on a development of Christian faith among their membership. One union leader has said, "It is our desire that every member have affiliation in the church of his choice." Surely if labor realizes the value of religious faith it is about time we of the church helped win the workingman of the economic level often neglected. Christ's church is for all people.

Perhaps one of the greatest spots against our "alabaster" cities is juvenile delinquency. This particular part of the study could well be supplemented with factual material from Mr. Goodwin's *There Is No End.*

"It is easy to get into trouble when you don't have anything to do." This statement of a teen-ager is not an excuse. Today city life does not allow for young people to be gainfully occupied. Our agrarian civilization did promote such a program. Part-time jobs the nature of which young preteens and early teen-agers could handle are non-existent. Child-labor laws and various other restrictions have made it virtually impossible for young children to keep busy as they did a few generations ago. Add to this congested areas with few playgrounds and you have a breeding ground for delinquency. An old axiom, "The devil finds work for idle hands," is perhaps truer here than we have ever realized. We cannot control delin-

quency until we abolish the conditions in our cities to which young people are exposed.

Let us walk together through the worst area of any big city. Suppose you had been living there at the age of ten. Always dirt and noise, foul companions. Your only knowledge of God and Jesus Christ spoken as curses. What would you be like?

Yet delinquency is not totally from this area. One of our largest cities has found that delinquency is worst in its high-middle class neighborhoods. Living conditions cannot be blamed for this. Or can they? Many of these youths have everything they want. There is little for them to do but loll around. Parental supervision has not provided wholesome activities. With many parents, giving *things* has replaced giving of *themselves* to their children.

Laws have been passed to remove children from careless parents and place them in foster homes and institutions. Yet not all can be removed. We do not have enough homes and institutions to care for them. Sociologists claim that 65 to 70 per cent of these delinquents can be spotted by the age of six years and the tendency to delinquency can be arrested.

The area of juvenile delinquency has been one place the church has tried to work closely with the authorities and the children. Workers trained for this are needed and the churches' responsibility is to see that some of their Christian members enter this field of service. Volunteer Big Brother and Big Sister movements by Christians could help here.

Recreation programs have been developed. Laboratory classes for leaders have been planned. Churches have realized that week-day programs are vital to keep young people busy in our present civilization. Young people need to learn through experience that there are "regular" people in our churches to help them. This program will help the future but what about young people who have already gotten into trouble?

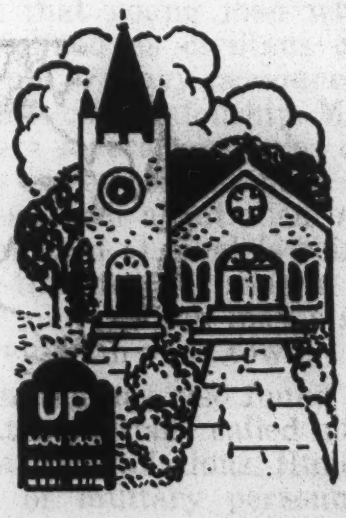
Junior Citizen's Camps have been set up. The purpose of these camps is "to develop an awareness of God's relationship to all the child's experience." Reform school graduates in Christian camps—here is a way to deal with some of the problem.

The crimes in which many of the delinquent youth have been involved are stealing and malicious mischief. Any minister can give you experiences he has had with children from even good homes. There is an answer here too.

First, we can all help by the very undramatic way of being better parents ourselves and helping our neighbors to do the same.

Second, we can abandon the conventional ways of carrying on our church program in order to win young people as well as older ones.

As our churches expand to meet the needs in the new communities, let us also remember our expansion is to meet the needs of people in all parts of the city. Each church has a missionary opportunity close to its front step. Go out into your own community. There are lonely people, troubled people, delinquent youth, and many seeking for an unknown something. The missionary or minister cannot do this alone. Today more than ever the Christian must take as his own personal message from Christ the directive, "Go ye into all the world and make disciples of all peoples." Shall we start next door?



SOMEONE, JUST ANYONE

She sat alone in an old peoples' home
Lonely and old and gray;
She wished that someone, just anyone
Would call on her that day—
Did you?

He lay for days on his hospital bed,
The hours were long and hard;
He wished that someone, just anyone
Would send him a cheery card—
Did you?

He was far from home on foreign soil,
Feeling homesick, lonely and blue,
He wished that someone, just anyone
Would write him a letter too—
Did you?

She felt a stranger, that little bride,
When to her husband's church she came;
She wished that someone, just anyone
Would stop and call her by name—
Did you?

Her loved one had passed on a few weeks ago
So sad and heartbroken she sat;
She wished that someone, just anyone
Would come to her house to chat—
Did you?

He hoped he had recited his verse real well,
That little fellow you know.
He wished that someone, just anyone
Would smile and tell him so—
Did you?

She spent long hours—that teacher—
Giving the best that she knew,
She wished that someone, just anyone
Would speak just a brief "Thank You"—
Did you?

This matter of Christian service,
We are living it day by day;
When we help someone, just anyone
As we walk along life's way—
Do You?

To talk to a lonesome neighbor,
Just smile at a child you meet—
To share with someone, just anyone,
That is Christian service complete—
Do You?

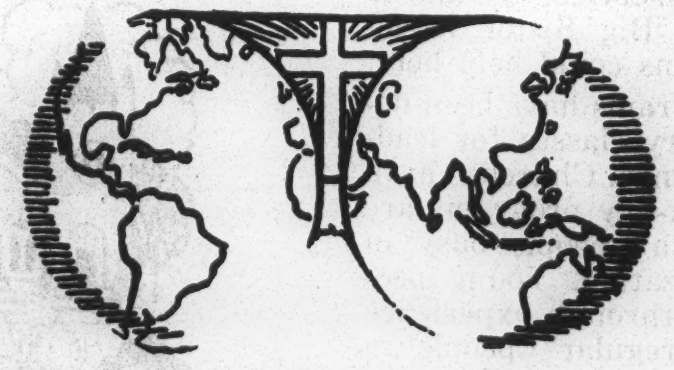
To visit the sick and the needy,
And cheer the forlorn and sad,
To give hope to someone—just anyone
When their troubles are many and bad—
Do You?

Yes, hold out a hand to your brother
And smile when his joy seems to end;
To do something for someone, just anyone,
That's Christian service, my friend!
Do You?

He labored unceasingly here on earth
As His heavenly Father bid;
He loved someone,—yes everyone—
That gentle Jesus did.
Do You?

Yes, Christ is the perfect example
For the Christian who bears His name;
He wishes for someone,—just anyone—
To work—that His kingdom might reign—
Will you?

Marie Oestmann



Mission: U.S.A.

The Bars And Stripes

Reviewed by MRS. HERBERT L. DOWNIE

"The largest mission field in the United States is our armed forces."

This statement by Chief of Chaplains S. W. Salisbury may come as a complete surprise to you as it did to me. However, once we begin to consider the facts it is evident that Christians of America have not realized the opportunities and the responsibilities for bringing Christ to our military services.

A generation or two ago this statement would not have been nearly as true as it is today. Many of us reared in an era when pacifism was the dominant thought no matter what the cost can remember that a uniform on the street was a cause for turning around and gazing. Young men who entered the services were frequently looked down upon and not too many parents would have eagerly accepted their daughter's friendship with a man in the armed services of our country. Then came military service and World War II. Our civilization today has demanded, wisely or unwisely, that each young man serve a specified period in a branch of the military services. The fellow in uniform is no longer looked upon with disdain for we know him. He is our brother, friend, or neighbor.

"It won't be easy to remember God in the Navy (or Army)" has been advice given by many Christian parents to their sons. It is heartening to realize that this may not be true in many parts of the armed forces. Our government has increased the percentage of chaplains to one for every eight hundred men. These chaplains realize the great hazard involved in putting a teen-age lad into an entirely organizational set-up. After many years of experience, programs are now arranged to help these young men. Yet this is not just the problem of the government.

Chaplains are carefully screened by each denomination before they are fully assigned by the government. Salaries and living expenses are government responsibility. The chaplaincy could not exist at all if it were not for the churches. These are the bodies that give the theological training to the chaplain. Aside from Bibles, provided by the government, all other materials come from the people of the chaplain's denomination. Our denomination, along with others, cooperates in the work of the chaplains.

There are skeptics who wonder if the wholesome atmosphere provided by hospitality houses and other church-sponsored organizations for the service man are really reaching the need. It is well for us to remember that there are many Christians who were stable at home and are now equally or more so in service. They look to the church for planned programs and entertainment. Strangely enough the programs offered year round by the churches of our large cities, Washington for one example, have found young men eager for worth-while "leave" activities. Even Dr. Kinsey's report has substantiated the fact that young men who were self-disciplined as civilians continue so as Army or Navy personnel. Their real need is companionship. Mr. Hoffman offers several examples of ways churches have met this need in various cities. Read about them and you will be amazed at what is being done in peace-time for our sons in service. Perhaps your church may start similar activities in your town.

The church has also found another area that is partially called into being by military installations. Hundreds of families of military personnel have

moved into areas of our communities. The church has been a healing force to better relationships between the townspeople and the military community. Forbearance on the part of Christian townspeople and restraint on the part of the military families can be fostered only by the church.

But what about the conscientious objectors? About 595 of them in 1955 were affiliated with the National Council of Churches. They are helped in their ministry of service to hospitals, schools, Christian centers, and mental institutions.

Lieutenant John C. Taylor, a chaplain serving at an air base in Greenland, describes his base as follows: "a really plush base . . . magnificent gym, hobby shop, library, movies, photographic darkroom. But despite these facilities, it takes great inner resources for a fellow to be happy with his wife or sweetheart five thousand miles away." Even a shorter distance over a long period of time is not much advantage.

Our chaplains need our prayers as they work among these young men—many of them learning about God and being baptized while in the services, others renewing their faith that had been allowed to be forgotten. Planning activities for lads of varied background, age, and interest is not an easy job. There are facets of the chaplain's life we have little knowledge about.

One AA base in Detroit has had the good fortune to have as its chaplain a man who saw the need for a chapel on the grounds of the base. Together with him the men erected at their own expense a small building. Not satisfied he inserted a notice in a community paper for books to begin a library. This chaplain could not have done as good a job as he did except that he received strength and wisdom through the prayers and interest of his Christian friends everywhere.

Conversation with this man or any other chaplain will inform you of the great need for us, as church members, to write letters to our men in service. Christian love is needed to keep our men from growing cynical toward the church. Have you remembered your service man? This together with recreation centers, tours, and prayers is our responsibility if "Mission Field: U.S.A.—the Armed forces" is to be won for Christ.

Dr. Eugene Carson Blake, president of the National Council of Churches, found that the message of the Gospel is welcomed just as warmly in the Arctic regions where the armed forces guard the northern approaches to the United States against enemy attack, as in the United States.

This was his observation as he returned Dec. 27, 1955, from an air-voyage of 6,000 miles that took him during 11 days to every principal base of the Northeast Command in Newfoundland, Labrador, and Greenland.

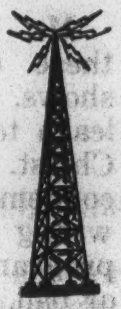
The Philadelphian brought to thousands of men of the Air Force and Army the Christmas greetings from the churches and folks at home. Adhering to a rigorous schedule that allowed little time for rest, the Presbyterian minister preached one or more times at services conducted by the chaplains at each base, made many informal talks to groups, ate with the men at mess, and comforted scores in hospitals and dispensaries.

"Dr. Blake's visit to the bases of the Northeast Air Command was the high water-mark of the 1955 Christmas season," declared Chaplain (Col.) John P. Fellows, the supervising chaplain of the command.

—Condensed from news release of National Council of Churches

Mission: U.S.A.

The World's Biggest Audience



Reviewed by MRS. HERBERT L. DOWNIE

The last five years have brought into most of the homes of America a giant named "Television." Young children of pre-school age can quickly recite all the jingly ads they see and hear, sing all the songs about cigarets and beer, and tell you the latest in programs they see. To some this has spelled disaster for our land. To others it has been looked at in a bit more positive way as a means of constructive education for the masses. The attitude you take on television may be colored with many pre-conceived ideas. Regardless of how we feel, television and its predecessor radio are here to stay and how much good or bad they do depends on you and me.

This powerful force can be used to persuade minds simultaneously. It can give to our vast land a spirit of community. The price will be determined by the public's acceptance of either the best or the worst television offers. Creativity, a characteristic of which America is proud, can be encouraged or it can be let waste away as we are entertained. As with many experiences in our world its value is determined by the use we make of it.

Such a powerful medium used by Christians for spreading the Gospel can reach and has reached many people in the quiet of their homes or the noise of a bar—people that may never enter the church or attend a meeting where Christ is in evidence. Radio has already proved its value in this area. Programs such as "The Pastor's Study" can be of more value and fill a greater need at midnight and later than many Sunday morning church services. Programs of this type meet the people where they are. They enter doors formality has closed. They unlock areas of peoples' lives that otherwise would never be won for Christ.

People with troubles often find the nights alarmingly long and full of fears. Disc jockey programs can provide entertainment but programs such as that by Dr. Ansley Moore on station WJAS, Pittsburgh, receive as many as 1,040 calls during a thirty-minute broadcast. This is a late evening program. It touches lives we never could reach otherwise.

Mr. Hoffman uses the example of a young truck driver who saw the film *Martin Luther*. This film was the direct cause that led this man to knowledge of Christ and a desire to take his family to church. He learned of Christ through a film.

The Protestant Church has been slow to grasp the great value of these media of audio-visual witnessing. The slowness has been not always from lack of realization of the value of the media as much as the lack of funds.

To some who are opposed to television, movies, and perhaps even radio, Dr. Hoffman offers a table of comparisons. This table shows three outstanding television programs. They are compared to three religious programs. The religious programs "This Is Your Life," "What's Your Trouble," and "Frontiers of Faith" surpass the commercial programs in number of viewers.

Christian business men know the value of television and in some areas are sponsoring shows such as "Crossroads." The reason? One claims, "When the leading programs are religious in nature, it means people want them. Good advertising means giving the people the best."

Mr. Hoffman has listed many of these excellent television religious shows. Our "Mission: U.S.A." must learn to use this medium to win for Christ. Turning our back on it and condemning it means only that the wrong people will put the wrong programs on the air. Television good or bad, movies acceptable or distasteful, radio enjoyable or annoying depend on the public. Christian church members are a large part of the public. Our responsibility is to let the stations know our feelings on their programs. What we see and hear is based on what we demand.

John Groller, former commercial radio man, now Presbyterian Board of National Missions secretary of broadcasting, reminds us that station managers are highly sensitive to mail response. If a station does not receive guidance from the proper leaders of the community, it generally bows to the wrong forces.

We cannot omit the area of publications in our discussion of mass media. Until 1940 religion was an infrequent topic of prominent magazines. Today articles on religion are in many magazines. Some of the so-called "slick" papers also include articles on religion. Once again we are trying to touch a group of people who otherwise would pass by a vital religious faith.

Newspapers, once a bit reluctant to publish religious articles (their fears were based on the fact that if they published an article on one faith another might criticize), are now openly employing church editors and are keenly aware of their responsibility to serve the public with religious articles and books. Our responsibility here is to see that *laymen* in our church *give news* of value to the papers and that *we commend* the newspapers for their good.

Newspapers are encouraging clinics for ministers and laymen. There are courses offered in public relations and religious journalism. News about the church and her program are ways of witnessing in our "Mission: U.S.A."

Mr. Hoffman cautions that not all has been golden in the churches' experience with these media. Some productions are dull and cheap. Some are just plain poor. We cannot put on poor programs and win for Christ. Christian Gospel must, in the words of Mr. Pope, "come out of the vaults of the church and be translated into daily speech understandable in law offices, labor halls, factories, and colleges."

Such a large order may seem overwhelming. If we are sincere in wanting our church to be a spiritual home for Christians, some of us may have to relax our standards of "decorum and artistic purity." "Hit Parade" tunes such as "I Believe" and "He" are attracting people who need Christ. We cannot sneer at them.

Our churches should become living agents of redemption for God's people in this age. We must go out to seek these people. TV, radio, movies, and publications are tools we can use to bring as *great a change in religious witnessing as did the press of Gutenberg.*

For some of us who feel a bit uneasy over such a venture, let us recall that the first apostles were excellent publicity agents. They witnessed and died for their witnessing. Today's mass media can be used as a means of winning souls for Christ. We shall not need to dilute or distort the Christian doctrine to present our faith to the masses but each Christian has a responsibility for helping his local and national networks and publications to offer the best of religious programs and articles to the public. "Mission: U.S.A." needs missionaries. Here is an area where Christians at home can truly serve. It is a way of "giving the cup of cold water" to the needy. It is a way you and I can become missionaries.

Radio And Recordings

By RUTH E. WILSON, on Furlough from the North Sudan

We turned on our radio Christmas morning, 1955, to hear a program broadcast by the pastor and the choir of the Omdurman Evangelical Church. Preceding it, we heard something we had not expected. The Muslim Prime Minister of the Sudan brought greetings and good wishes to the Christians of the country. No doubt his remarks interested many non-Christians in listening to the Christmas message in song and sermon. At the request of radio station officials, the Rev. Wesley Stasy closed the program with prayer for the Sudan, its government, and its people.

The broadcasting committee of the North Sudan Christian Council has arranged for several Christian radio programs since permission was given for the first one on Christmas Day, 1954. This year there was a program in English on Western Easter, April 1, and the resurrection message was broadcast in Arabic on Eastern Easter, May 6. The English program was a recording of a part of the Easter service in the Church of England Cathedral in Khartoum. Programs on Mother's Day, Young People's Day, and other special occasions have been presented in Arabic by the Evangelical Churches.

All are recorded and transcribed, after the script has been checked by station officials. The Christmas manuscript prepared by the Rev. Wesley Stasy was criticized because of recurring expressions such as "Son of God," "Savior," and "Christ." He pointed out that these expressions occurred in Scripture quotations he was using, and as such should be acceptable. He was given permission to use the manuscript as he had prepared it.

Another pastor was encouraged when he received a letter from a man who had heard his Temperance Week broadcast. This man stated that he and some of his friends had decided to stop drinking after hearing this message.

Not all programs recorded are for broadcasting purposes. The thermom-

eter must have registered at least 110 degrees on the shaded steps where the choir of the Omdurman Church stood with their leader, Mrs. Leander Finley, to record Arabic songs and choruses for use in evangelistic work in the Sudan.

An emergency dental appointment had brought a team from Gospel Recordings, Inc., to the North Sudan, not only during the hottest month of the year, but at a time when many who would have helped with recording the Gospel message in Sudanese colloquial Arabic were away on vacation. Through a misunderstanding, scripts had not been received in advance, so we had three days to translate 10 dialogues and stories, prepare people to read them, and record them on tape.

There are many people who can do a fairly good job of translating English into "high" Arabic. But few who know enough English to translate easily can manage to stick to the very simple, colloquial Arabic understood by the masses.

Most of the recording was done by men, in order to reach Sudanese men. The woman needed to record two scripts for women was in the hospital. A visit to her and a check with the

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Gospel Recordings In The Sudan

By ELEANOR C. VANDEVORT, Ler, Upper Nile Province, the Sudan

Gospel Recordings, Inc., has been raised up by God to get the Gospel message on records. And we in the Sudan have just recently had the Gospel Recordings team in our midst making various recordings of essential Biblical truths in Arabic, Shilluk, Anuak, and Nuer languages. I was privileged to spend one month with one member of the team, Miss Ann Sherwood, as she went from place to place "capturing" languages on tape.

With the aid of a spring-driven tape recorder, some ingenuity, and unfailing trust in the will and power of God, Ann Sherwood, Joy Ridderhof, and Sanna Barlow have covered much of the globe in the last few years as God has led them from tongue to tongue in order that the Gospel might be available to the ears of all peoples. It is important to point out that God's hand has brought this venture into being and His abundant blessing has attended them all of the way. It is because of this that we Christians should become aware of this that God is doing so that we might follow His working in prayer and expectation.

I say this because records in themselves are not the answer to the evangelization of the heathen. See this picture of a group of Nuers seated about a wind-up phonograph listening to the story of Noah and the flood in their own language. They are entranced with the "speaking box," to be sure, and they can understand every word because it is being spoken by one of their own people, *but* there remains that work of grace which *must* be done if the deaf are to hear the voice of the Spirit of God.

Rejoice with us that there are records now available to the Nuers, Shilluks, Anuaks, and Dinkas, but don't sit back and fold your hands. There is yet to be fruit! Thus there is need of continual, believing prayer that the Spirit of God will open the ears of the dead causing the Word of Life to be heard.

It is of special interest to us that the Gospel Recordings team is waiting for government permission to enter Ethiopia to make records there. So far permission remains ungranted. But these are days when we look to our Lord "to show Himself strong" on our behalf. Again the need to stand by in believing prayer. Our Mission in India and Pakistan has also had Gospel Recordings working among its people, so you see, we all should be exceedingly grateful to God for this which He is doing in these lands.

In case you are interested in reading of Gospel Recordings in the Sudan, Miss Sanna Barlow has written an account of it in a book entitled *Light is Sown* which is to be available this summer from Moody Press.

Radio And Recordings

(Continued from Page 11)

doctor assured us that she could be on hand to help with the recording. She was.

Records made from these tapes will be used in the Sudan in schools, village evangelistic work, afternoon meetings for Sudanese women, and as a new approach to some who have heard the Gospel many times. They will usually be played at least twice in each group, or the Bible story will be told first, then the record played so that fascination with the method will not obscure the message.

SERVING GOD WITH OUR GIFTS

By MRS. R. BYRON CROZIER, West Allis, Wisconsin

Once there was a man who was going away. Before he left, he called his servants together and divided his entire estate between them. To one he gave a large part, to another an average part, to a third one, a little part. Then he left on his journey. The one to whom a large portion had been given, by diligence and faithfulness, doubled his part. The one to whom an average portion had been given, by diligence and faithfulness, also doubled his part. The one who had received the small part felt his portion was insignificant and that the master would not care what he did with his little part. So he did nothing. When the master returned from his journey, he called his servants to him, and inquired what they had done with his estate. He was happy that the two servants had increased their part by diligence and faithfulness, so he rewarded them. But he was very unhappy that one servant had done nothing. So the master took away the part from the servant who did nothing and sent him away.

God has given each of us special gifts. Every person is given talents that belong to him alone. Some people have many talents. David in the Old Testament was one of these. The Bible tells us he was handsome of face and figure, that he was a musician, a writer of poetry, an inspiring leader, and a good king. A person of many gifts! And for the most part, David used for God the many gifts that were given him. But strangely enough, the Bible doesn't record many like David —those ten talent men are few in number on the pages of Scripture. There are, however, many who have been given one talent and who gave their one talent back to God in service for Him.

Shamgar was one of these. I dare say the name rings no familiar bell, but tucked away in one short verse of the book of Judges is his life story. Shamgar killed 600 Philistines with an oxgoad and so, as the Bible says, delivered Israel.

But the important thing was not what Shamgar or David had. It was what they did with what they had.

The apostle Paul writes these words to the Christians at Rome: "Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness."

The apostle enumerates here some of the special endowments—not only for the followers in the church at Rome, but for us in our time. The Gospel is the supreme revelation and it is entrusted to the church to propagate this good news. It can be done differently by different people. Paul says one method is *prophecy*. This word is usually associated with preaching and finding out the mind and will of God. Some are inspired preachers. Let them preach, being careful to say no more than the Spirit gives them to say. Paul next mentions *teaching*. It is interesting to note that Christ was perhaps most often called "Teacher" by the multitudes that surrounded him during his earthly ministry. Christianity is a teaching faith. Christ's words in the closing verses of Matthew were to "go . . . teaching." Not all Christians are qualified as teachers, yet there is a vast amount of teaching power in many Christian congregations that needs to be consecrated to Christ. Paul goes on to *exhortation*. As teaching appeals to the understanding and mind, so exhortation reaches the heart and will. Exhortation can move men to do great things for God. Some are gifted as teachers and exhorters! Let them *fulfill their calling!*

Then Paul moves along to speak of

the more practical gifts—contributing, giving aid, doing acts of mercy. It is interesting to note that as he catalogues these qualities that express themselves in practical helpfulness, Paul becomes more insistent on the right spirit in doing these things. He is interested in what a man does but more interested that what he does is motivated by the appropriate attitude. He who contributes, let him be simple and sincere in his liberality. It is possible to contribute in such a way as to make giving a mockery.

Paul next mentions the person whose talent lies in making things work—the administrator. It's easy to let paper work and routine become tedious and tasteless but such paper work and routine is necessary that the wheels of God's Kingdom will run smoothly, so Paul would have him perform his work with zeal. And finally, Paul speaks of those who would exercise compassion and kindness. I am glad he keeps this until the last for it is something that all Christians can do, never from a sense of duty or obligation but because they have the heart and mind of Christ and "love constrains" them.

Each of us is expected to use his gifts for the benefit of his fellow man. We live, not to seek our own pleasure but to take a higher view of life and its opportunities. The Christian is called to look not only to himself but to others. We may not be endowed to teach, but we may be able to show mercy. We may have little to give, but we may, if we will exercise our gift, prove able to console and sympathize. In any case, let us not fall into the error of supposing that because we cannot do everything, therefore we can do nothing.

Let us go back to Shamgar and his oxgoad for a minute. It was only an oxgoad but there was a man's arm behind the oxgoad and God's Spirit behind the arm. Thus it became an irresistible weapon—there was no sword or spear or lance among the Philistines that could match itself with the oxgoad in the hands of the Spirit-filled Shamgar.

Shamgar reminds us that it is not so much what we have as how we use what we have. It is not so much the tool as the man or woman who holds the tool. It is not the gift but the spirit of the man or woman who has the gift. Would that God would give us the grace to use for Him the gift he has given us.

"Father, where shall I work today?"
And my love flowed warm and free.
Then he pointed me toward a tiny spot
And said, "Tend that for me."
I answered quickly, "Oh no, not there!
Why no one would ever see,
No matter how well my work was done,
In that little place for me."
And the word he spoke, it was not stern,
He answered me tenderly:
"Ah, little one, search that heart of thine.
Art thou working for them or Me?
Nazareth was a little place,
And so was Galilee."

This is the first of three Quiet Hour messages given at the 1956 WGMS Convention. Mrs. Crozier is the wife of the pastor of the West Allis Church. She is also the new first vice-president of the WGMS Convention.

O Come, Let Us Worship

"CHALLENGE ACCEPTED BY PAUL"

By MRS. WALLACE ROGERS, Los Angeles, California

WORSHIP CENTER: Use a world map as a background. Place *Go Ye* at the top, and then *Jerusalem, Judea,* and *All the World* across the face of the map. Have the Bible, opened at the Acts, in front of the map. Use this Bible for the Scripture reading.

SCRIPTURE: Acts 9:3-6; 26:13-20; 18: 9-11; 23:11; 28:16.

SONG: #286 S.C.W. "God Send Us Men Whose Aim 'Twill Be."

Paul, who in later years was accused of "turning the world upside down," was himself turned completely around by a "heavenly vision," commissioning him to "serve and bear witness, . . . to open their eyes, that they may turn from darkness to light, and from the power of Satan to God." That "light from heaven" turned the fierce hater and persecuter of the Christians into an ardent, enthusiastic witness, preacher, and defender for Jesus, the Messiah.

Paul met every experience of his life as an opportunity to advance, as a challenge to surmount, as an event to overcome. With fanatical ardor he pled and persuaded, argued and reconciled, lived and loved—became "all things to all men." Dr. Clarence Macartney says the only adequate phrase about Paul is "More than conqueror!" True, because Paul was completely motivated by the rest of that verse—"through Him that *loved* us."

The Lord encouraged Paul during his ministry with personal messages. He was "to speak and not be silent," and he was to "bear witness also at Rome." Great effort and accomplishment were rewarded with additional opportunities. And always Paul searched for the Macedonian calling for help. He constantly found him among the slave and the free, the soldier and the sailor, the barbarian and the Greek, the ruler and the prisoner, the Jew and the Gentile. He yearned that *all* men might know and steadfastly walk in "The Way."

Paul is rightly eulogized as a great planner and builder, thinker and writer, preceptor and preacher. But before these attributes were used for Kingdom building the man to whom they belonged must be changed. This imperious, haughty Hebrew of the Hebrews was felled to the Damascan road. When he arose he was a "new man in Christ Jesus" who "preached the faith which once he destroyed." Family heritage, extensive training, physical defects, hierarchy hostility, active animosity, violent opposition, miserable misunderstandings, cruel punishments, hardships of nature—not one or all together could silence his testimony that "He loved me and gave himself for me."

Paul was "bought with a price." That same price was paid for each of us. So our response should be the same—"God forbid that I should glory save in the cross of our Lord Jesus Christ." His share in God's plan was thrilling, world-wide, and history changing. Perhaps ours seems dull, local, and insignificant. But every part complements the whole, so we also must "fight the good fight, finish the course, and keep the faith." We too can meet the challenge of our opportunities eternally secure in our union with Christ.

Would that this epitaph for Paul might be a guide for our living:

"Self-sacrifice his life's law,
Calvary its passion.
Liver of principles,
Stubborn for righteousness,
Courageous and faithful.
Dominant hero of truth,
Soldier of the Cross."

—*Meade*

NEWS FROM AFAR

Egypt

MRS. W. J. SKELLIE, Associate Editor, Assiut, Egypt

WHAT IS A THANK OFFERING WORTH?

Early one morning with one of my Bible teachers we started for a Thank Offering meeting in a village. This being the first time this village church had entertained the Thank Offering, we wanted to visit in some of the homes before the meeting. The pastor's wife had urged us to come early.

At the bus station we made sure that our bus was *express*. We started out on time with only a few government officials going to their work. Suddenly the bus took a detour on a dirt road. Then it began to stop every time a crowd waved or signaled. To our disgust the bus turned out to be a local one. Students crowded in on their way to school. Market sellers piled in with their wares on their way to market. All seemed to be in a hurry. To please the crowd our driver "stepped on the gas." At times the bus would swing from side to side over the well watered roads. An old lady seated beside me kept saying, "O Lord protect me."

With a sigh of relief we changed buses in a town. It was comforting to have room in the bus. We waited and waited at least 20 minutes past the time for leaving. I stepped out to see what was the matter. It did not take me long to understand the delay. I saw six pairs of legs dangling in air over the engine. I presume there were heads at the other end! On the advice of a fellow passenger we took the train after waiting for it almost an hour.

We were just two and a half hours late arriving. We thought there would be no time for visits. But not so, as the pastor's wife still wanted us to make some visits. After a good cup of tea with a piece of freshly baked cake, we started out.

What a wonderful reception we received in each home. There was the usual serving of "Cokes" and Turkish coffee. Then we would ask our hostess to read part of Psalm 103. Where they were unable to read, one of us took our turn. Then a prayer was offered and the women promised to come to the meeting.

By two-thirty we were in the home of one of the elders for dinner. Delicious food was served on my plate, but all the time I was thinking of the many "Cokes" and coffees consumed in the five homes that we had visited.

We gathered in the church for the meeting. The pastor's wife had planned an opening program consisting of songs and verses by the children. The meaning of Thank Offering was depicted in flannelgraph as well as showing the departments of work that could use the offerings. Then came the offering. After counting it we found that the sum was $2.50. What was that amount among all the requests?

The pastor's wife had told me secretly how they were behind in the salary and how the church needed Bibles. So I had a good idea where this small offering would go. I was mistaken, for the pastor's wife moved that it be sent to "our Egyptian missionary in the Sudan." Here they were giving all to the foreign mission cause when they were in need themselves.

What a wonderful spirit was felt in that meeting! We forgot about the discomforts of traveling that day. As we left the station on our way home the pastor's wife waved good-bye saying, "We will do better next year."

Frances M. Patton

The North Sudan

MRS. RIED F. SHIELDS, Associate Editor, Khartoum, The Sudan

WAYSIDE JOTTINGS

Preparations for Ramadan

It is a sultry morning in April. Fatma sits on a low stone before an open fire in the dark little mud kitchen. A clay griddle, an inch thick and about two and a half feet across, is placed on stones above the fire.

A clay pot filled with a very thin batter sits beside the griddle. This batter has been allowed to ferment for some time, then is strained and re-strained before using. The kitchen is filled with smoke. Fatma takes a gourd about the size of a teacup, dips it into the batter and pours it on the clay griddle. Then she spreads this over the griddle to an onion-skin paper thinness, with—strange to say—a stiff piece of rubber from an old inner tube from a lorry. In a few seconds, this transparent pancake is deftly lifted from the griddle and spread on top of its sisters on a wide grass tray. Then she wipes off the griddle and proceeds with another. When the tray is full it is emptied on a large grass mat which is spread out on the *angareeb* (rope bed) to dry. This is called *abaray* and is one of the foods or drinks (whichever you like) used at the time of the breaking of the fast for Ramadan.

When it is wanted to be served, a handful of the broken slivers is put in a bowl with water to fill the bowl, then sugar is added. In a few minutes, it is soaked enough to be ready to serve.

If you are considered an outsider you may have the *abaray* served to you in a glass but if you are "one of us," you will probably drink from the original bowl. Whether you consider it a food or a drink depends on your dexterity in gulping it down without the benefit of spoon. It has a tart taste somewhat like lemonade and is thought to be more refreshing than plain water after the fast from water all day.

Some missionaries find it almost impossible to down but others have become so accustomed to being offered *abaray* that they do not find it such a hardship to drink as perfumed water.

Another thirst quencher prepared for Ramadan is called *helu-mur*. It is also made from the durra grain but a different kind than the one used for *abaray*. It is cooked into a thick mush and put in a large container. Then all sorts of condiments are mixed together—ground ginger, cinnamon, cummin, white coriander, and many others—and put into this mush. It is again cooked and, when cool, small bite-like portions are broken off and placed to dry on a grass mat. When it is thoroughly dry, it is a reddish-brown in color and will be stored away until ready to be used for a drink; when it is needed, it will be soaked for some time, strained, then sweetened with sugar, and served.

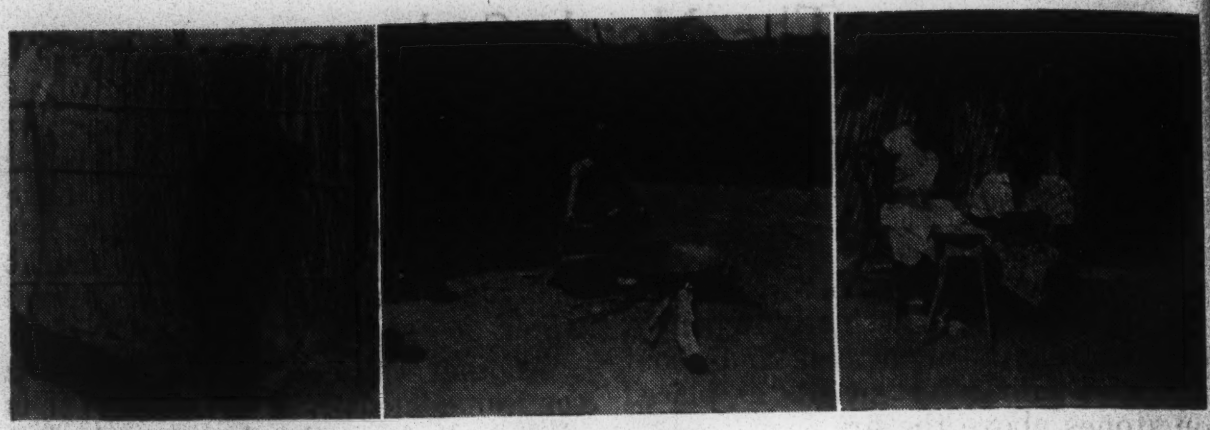
Anna, the Fellata Woman

Here comes Anna, swinging down the street with her pan of yeast "starter" on her head. Her baby is strapped tightly around her waist with a long strip of cloth which she binds into a firm knot in front. Only his little fat form appears, with a leg dangling out at each side of her hips.

He coos and coos as she strides along while her face is wreathed in smiles as she talks baby talk to him.

She is one of a community of Fellata women and girls from West Africa, who live in a section of Gedaref and earn their living by pounding grain with a long wooden pestle in a tall wooden mortar hollowed from a tree trunk.

These women go around to the various houses, collect some grain, pound it, and convert it into a thick dough, which is used as a yeast starter for the *kisra* pancakes. They re-



Fellata woman with baby

Woman making kisra (big flat pancake)

Women learning to read

ceive a few piasters for their work but seem much more energetic than the majority of the local women.

Off to Mecca

One day as I was driving down the street, I turned a corner and came upon what appeared to be a village, sprung up overnight. It was made up of seventy or more people from West Africa who had made camp on their way to Mecca—miles and miles away. They had all the necessary equipment for trekking, the grass mats to sleep on, their little charcoal grates, with the indispensable teapot, and even a gaudy bride's trunk and a small stand. The gay red and blue garments of the women fluttered in the breeze giving the impression of a holiday excursion. They would probably take the train at Gedaref to Port Sudan, where they would find a pilgrim ship to take them to Mecca. Those who did not have sufficient money would continue their trek on foot.

Meet Moona El Bagir (The Cow)

Now don't laugh, she doesn't deserve that name. It just happened to be her father's.

Moona is a woman—not young anymore as she has a grown son who is the head teacher in one of the government schools in Gedaref—but she is learning to read!

Her daughter-in-law sent word to us that she wanted lessons and when we went there and Moona heard her reading, she said to me, "Ya Sitt, could *I* learn to read?" I replied, "Of course, if you really want to." So after she had prepared *gebena* coffee for me to drink, she asked to see the primer, and I explained it to her. Then with heart almost aflutter, she took the book and asked the price. Thus Moona began to learn to read.

The second time I came she brought her book and began, though not at all sure of herself. Then she stopped and said to me, "When my son knew I was going to learn to read, he said, 'You! You're too old to learn to read!' Ya Sitt, do you think I really can learn?" And she searched my face to see if there was the slightest doubt or skepticism. I said to her, "Moona, you just sit down here and you and I will *show* him you can learn to read. Men just don't have any patience. He's used to teaching boys." With this encouragement, she carried on.

When next week came, she brought her book to me and said, "My son was surprised that I could read this. Do you know, Ya Sitt, that down here in my heart there is a longing to learn to read?"

Learning to read is a thrill to her which neither you nor I will ever be able to experience, but it has been a thrill to me to open up this door to her and many others like her, and I pray that her heart may long too to receive God's Word which she hears each week.

Perhaps some young woman who reads these pages will want to experience a similar thrill and offer herself to take up the work which I must lay down.

Una Coie, recently returned from Gedaref, North Sudan

EXPERIENCES OF A NEW MISSIONARY

By GENE A. PURDY, Pakistan

Most of the month of November was spent with Louise Scott, one of our senior missionaries. How I enjoyed it! Louise is one who thoroughly enjoys living, and one feels it's a privilege to work with her. She is practically a native Pakistani herself, as she was born out here, and has spent well over thirty years of her life here—but she doesn't seem at all old, and the people just love her. While with Louise we camped just outside four different mud villages, spending a week in each place. At that stage of the game, I knew very little Punjabi, so listened more than I was able to talk. But each day I studied Punjabi for two hours with Alice Bashir Din, our Bible woman, so as time went on I was able to say and understand more. And in every village there are flocks of children who are thrilled at the novelty of having some white Miss Sahibas camped outside their village, so they were usually around every chance they could get, and I had a lot of fun experimenting on them with what little Punjabi I could say.

Usually we went to two villages a day for door to door visitation, among both Muslims and Christians, and a service with the Christians of the village where we were camped. Even though I could say little, I was able to understand most of what was being said, and it gave me a good insight into village life. In some cases we would go to a home where the people could speak Urdu, so then I'd talk some too—give my own testimony of what Christ means to me, and be able to enter into the general conversation. And although my vocabulary was very limited and I often made grammatical errors, sometimes I'd try Punjabi, and the people understood what I meant.

In December I spent the first week with Dr. Reba Hunsberger, Mr. Alter, and a Pakistani nurse doing flood relief work. Imagine! *Me*— a part of a *medical* team! But it was an interesting experience, and I found there were many ways in which I could be helpful—even on a medical team. We pitched our camp in the Badomali area (that's where Nazir and Shakuntala Alam are working), as it was one of the areas hardest hit by floods. As for my chief jobs, I swabbed the arms in preparation for typhoid shots which Dr. Reba gave, helped put medicine in sore eyes, swabbed out sore mouths and painted them with iodine, and helped dole out pills. Often I felt like a tackle on a football team, for some of the people were terribly afraid of getting their shots, so I had to chase them and literally drag them in. Yes, this is a Leap Year, and I surely did a good job of chasing the *men* a month before it started! Yes, some of the big husky men were the biggest "fraidy cats"! These village people know very little about modern medicine, and some of their reactions were so funny—like the lady who had been given some cod liver oil for her undernourished baby. She asked me what she should do with it—rub it on the baby?

I saw many cases of utter destruction due to the floods. Hundreds and hundreds of houses were completely washed away, and in many villages where we were the people were still rebuilding walls. In some places folks were still living in crude little lean-tos —a few little poles stuck in the ground with some thatched straw as the only roof over their heads. We went about in Mr. Alter's jeep, but it surely got a workout, for often the roads were completely gone, and we drove through fields, river beds with water up to the running-boards, and terrific ruts and bumps.

I spent ten days in the month of January with Edith Drake and Laura MacLachlan doing Sunday School and adult literacy work. The literacy work particularly fascinated me. It was really thrilling to see the eagerness

and enthusiasm of those adults—some even grandmothers, who were learning to read for the first time. It was actually opening a whole new world to them! The Laubach method is used, and I tried my hand at helping in some classes, and also assisted in some examinations one day.

For the next five weeks I was in Sargodha District with Alice Hill and Laura Reynolds. Here my work was chiefly with the children, which I enjoyed very much. The two Pakistani Bible women were quite young, and as we'd go to different villages, Alice and Laura would work with the adults, and I'd go to the children's meetings with the Bible women. We usually had a pretty good crowd, and by this time I was getting a good enough grasp of the language that I felt I could be of some use. I told the story in Punjabi a number of times, and taught the children a couple of American choruses which I translated into Punjabi, as well as learned to sing and lead in the singing of a lot of Punjabi choruses.

THE SCHOOL FOR MISSIONARIES' CHILDREN

When I returned to Sialkot about the middle of February I had just two weeks to do my packing and get ready for my next assignment in Murree. School was to open on the twelfth of March and run until the first of December, so that meant taking clothes for every kind of weather. I arrived in Murree on February 28—two weeks early so as to have plenty of time to work on lesson plans, get materials ready, etc. Paul Pulliam, our principal, and Ardella Reetz, our matron, were already here, and the three of us really put in some long and busy hours. During those two weeks we scrubbed rooms, painted and varnished furniture and floors, put up curtains, washed windows—you just name it, and we did it! It was a lot of work but there was a lot of satisfaction in doing it too, for things looked nice. At present our boarding arrangement and the school are both located in Sandes Home, which is the summer lodge for our Mission. We have 10 boarders, who will be with us until June 3; then they will go to be with their parents for the summer months while they are up in Murree for vacations or else in Language School.

We have 15 pupils in the school, and right now I'm the only teacher. Of course in America I have taught a great many more pupils than this in one room, but always before it has been just one grade. Here I have four grades— six first graders, five second graders, and three fourth graders. We're expecting about a dozen more children in a month or so when their parents come up to the hills. I really enjoy them a lot, but it keeps me busy preparing work to keep all of them busy at once. Our pupils come from a number of different missions, and although the United Presbyterians are taking the initiative this year to get the work started, we hope to have it a union institution soon. My assignment here is only temporary for this year, as we're expecting to have a teacher or two by fall who have come especially for this job. But I'm glad to be able to get in on the ground floor, as it were, and really help out with the beginnings. Do pray for us as we work with these boys and girls, and for Mr. Pulliam as he has the responsibilities of administration, as well as our new building plans.

Do not let your heart be sad;
Rejoice and be exceeding glad;
This is the Christian's roundelay:
This is the Christian's life and way.

Marjorie Morgan

Missionaries Are People Too

AS THINGS HAPPEN IN EL OBEID

By FRANCES TURK, El Obeid, the Sudan

I was teaching a mother with a wee young babe of less than two weeks old. Before the baby was born the mother declared that during the required 40 days' rest she would take her lessons and do some real study for she is determined to read. I like that attitude. We read on and take our Bible stories in regular succession weekly. The father of the child is a merchant. We feel that merchants are able to do things with money. But this wee babe goes beggardly dressed. As necessity dictates the nurse prescribes heavy diapers and if nothing more a bath towel to wrap the baby in and another for a change. Also a couple of blankets, and that the baby be kept dry.

"But," the mother hastens to tell me, "you don't know why this baby is so needy; don't you know about the evil eye? This girl is my only living girl. We have three boys. We want a girl! For the previous girl we went all out to prepare and she died; we can't repeat that and risk losing this one too. Of course, because you are my teacher and know about babies and belittle the influence of the evil eye, I may get her some things to keep her dry and warm, and not give her pacifiers of which you so heartily disapprove, but if I did what my mother has taught me I should do even more than I am doing; I would let one of these gypsy women take her for five days and let her take her all about so that people would see how poor and needy she is and would give her gifts all of which would discourage the evil eye and she would then have a chance to live."

Another pupil was in trouble—I arrived on time as usual. But Nafisa was out searching the city for loaf sugar. "Why on earth loaf sugar? Was there no sugar other than loaf sugar in the city?" I asked of the household.

"No, it just had to be loaf sugar," they answered.

So I began to be interested as they

(Continued on Page 41)

Frances Turk teaching a woman to read by the Laubach method. The sand makes a good place to write the letters with a finger.

SOME REFLECTIONS ON A RECENT VISIT TO POKWO

Based on Hebrews 5:2: *"Who can have compassion on the ignorant, and on them that are out of the way."*

By EILEEN M. HALEWOOD, Sayo, Ethiopia

Rev. Don McClure, in extending a welcome to a fellow-missionary to come and share their joy in presenting over 50 men, women, and even a few little children for public baptism, perhaps did not realize what a spiritual tonic it would be to one who has worked among tribespeople as far southwest as Maji and here in the Galla area among people who as yet fear to come forward for public baptism. Must some remain "secret" believers? Must the Church of Christ *ever* remain in bondage to the world and to hard rational law which cheats her of her full splendor and liberty in Christ?

The conquest of the human heart must ever be the most arduous of all enterprises, but what a wonderful, thrilling, and glorious conquest that is to the Savior! Our Pokwo fellow-missionaries, we rejoice with you.

Was it hard, hard work to labor for that harvest? A rich harvest because there is joy in heaven over one soul that repenteth. Here you have a large group of believers.

What—you did not educate them first? That man who read the Scripture so well from a 10¢ paper-back copy-book, the translation being your own, into a language not even a written language? No, you did not educate him in the way some of us went through school, but you taught them the simple way that Jesus taught his "ignorant" disciples. Perhaps we have estimated character and intelligence by the color of a man's skin or by his earthly heritage; perhaps we have turned too many out of the class for being stupid. We have the Words of Life brought to our very doors—even to our unheeding ears—and some of us are not ready yet to take this bold step—well, not in public, it is too costly.

How much do they know? I reflect that the Lord Jesus *saves* people who know very little about Him and gives them a commission as you have given these converts.

He taught them the Right Way, He taught them the Happy Way, and the Only Way.

It seems to me the Right Way—for I hear that many have already gone a few days' march through that wilderness of a place and have already brought others to hear the same story. That was the Commission—"Go and tell others."

Perhaps I should question some of your converts by asking, like the disciple of old to the Ethiopian in the chariot, "Understandest thou what thou readest?" To which he will doubtless reply, "How can I, except some one guide me?" That brings me to reflect "Who among us is not ignorant?" For those who know of Christ know very, very little—except He guide us.

The spiritual tonic in the witness of these converts, however "ignorant and out of the way" they still may be, is a glorious challenge and opportunity for all who seek to serve the Lord Christ. I reflect, dear friends at Pokwo, that the Church of Christ is enhanced by the testimony of those "ignorant and out of the way" ones.

Pictures of Baptismal Service at Pokwo (left to right)

1. He was "ignorant and out of the way" for how many years? He never heard of The Way until a messenger of God reached him recently. He was baptized that day and he is our brother in Christ.
2. Three fine young fellows no longer "ignorant and out of the way" but ready to testify by public baptism. Here they are just out of the water.
3. It *could* be Jordan, but it is the river at Pokwo with Rev. Don McClure and Rev. Murray Russell baptizing believers. This river is full of crocodiles, not always visible but well within "lurking" distance, and some of us prefer to keep a little closer to the banks!
4. She watches the ceremony and does not fully understand how some of her women neighbors now like to be clad and without any demand have parted with many of the "sacred" charms she still considers her clothing.

Slave Woman

Only six hours away from the big town of Dembi Dollo there is a small tribe of people known as a slave tribe to their fellow countrymen. They do not even speak the Galla language of the area. They are still unreached. Mother and child wait at the hospital till someone can interpret for them.

Voices and pictures now speed across the nation by a system of radio relays. This is done by means of a series of relay towers 30 miles apart. High frequency waves are sent out from the first tower. They are picked up by the next one, boosted in power, and then sent on. Thus do messages travel swiftly over the continent.

Here is a parable of the Christian life. We are to be relay stations of the spirit. We can be relay towers by which the message and image of Jesus Christ are sent on to others. We pick up the signal from someone else. We strengthen and boost its power. Then, bright and shining, it travels on to others and across the world.

The Sanctuary—Charles M. Crowe

CONVENTION SHOWER

Your magazine treasurer had expressed the desire that the subscription shower at the Canton Convention in June would be a memorial to our late revered and beloved editor, Mrs. E. Dwight McKune.

In truth, it proved to be just that!

Forty presbyterials participated with total receipts amounting to $2,125.09. This amount covered 487 new subscriptions and 995 renewals, the largest shower of subscriptions ever to pour down on a WGMS Convention.

In the baskets receiving the subscriptions was a loose offering of $32.09, many times greater than any previous offering. The dollar bills indicated to your treasurer that these extra donations were given as a tribute to the one who looked upon MISSIONARY HORIZONS as the bearer of "the most important messages in the world."

Lake Presbyterial made the largest contribution of subscriptions, then followed in the order named:

Oregon—Puget Sound—Spokane—Kiskiminetas

Honorable mention was awarded to:

Philadelphia—New York—Cleveland—Wisconsin

During the special club rate period—April, May, and June—101 clubs were received at the treasurer's office, totaling 607 new subscriptions.

We appreciate the excellent work and spirit of all who have made this report possible. We are still pressing toward the goal of "A Magazine in Every United Presbyterian Home."

Let us keep MISSIONARY HORIZONS among the "Gems of Publication."

Mrs. Ralph H. Arnold, Treasurer

NOTICE

The editor of MISSIONARY HORIZONS, the president of the Women's Board, and the Convention secretary are members of the standing Place Committee of the Women's General Missionary Society. It is the responsibility of this committee to receive invitations from presbyterials for the WGMS Conventions.

The yearly record of Convention statistics which includes the place of meeting, the president presiding, and the hostess presbyterial is recorded on page 725 of the July-August issue of MISSIONARY HORIZONS. If your presbyterial has not entertained for a number of years and has the facilities to care for a Convention, the Place Committee would be happy to receive an invitation for the 1957 Convention.

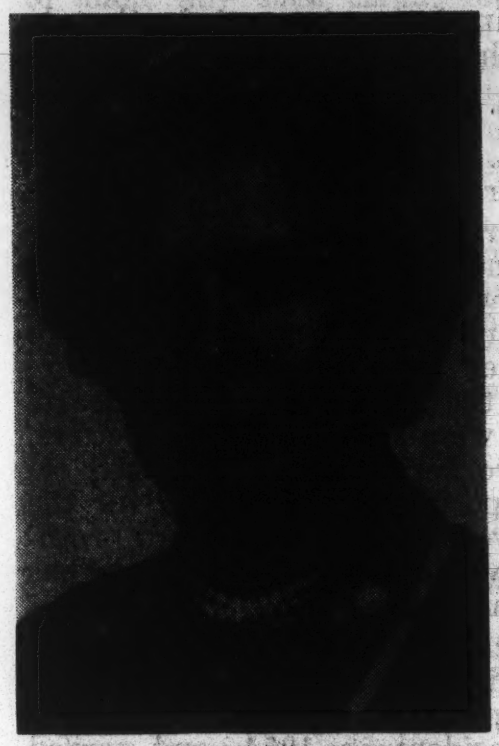
Please send invitations to the Convention secretary, Mrs. Grant B. Gibson, 3509 Oakridge Drive, Joplin, Mo.

October 21, according to the Plan Book of the United Presbyterian Church, is Church Periodicals Day. Keep informed of the "Opportunities Unlimited" which beckon earnest Christians to "Honor the Lord." Be a regular reader of MISSIONARY HORIZONS, the monthly publication for adults and youth. Broaden your spiritual horizons to include the world. Subscription price, $1.50 a year.

CHANGES IN BOARD PERSONNEL

The Board of Directors welcomes to its membership Mrs. William C. Latta who was elected to a three-year term by the WGMS Convention in Canton, Ohio, last June. She was one of the 25 delegates who represented Monongahela Presbyterial at the Convention.

Mrs. Latta is mistress of the manse at Oakmont, Pa. She was born in St. Louis, Mo., and was graduated from Rubicam Business School. She met Dr. Latta while he attended Xenia Seminary in St. Louis. Previous to his present pastorate, he served United Presbyterian churches in Wellsville, Ohio, and Oil City, Pa.



Mrs. Latta was active in missionary groups in these churches, holding various offices. In the Oakmont Church she was president of the Women's missionary society and helped organize the Women's Federation. At present she is secretary of the Oakmont Nursing Association.

The Lattas have three sons. William, Jr., is a high school teacher at Plevna, Kan., this fall. John Linton, a senior in Pittsburgh-Xenia Theological Seminary, is student pastor of the Robinson's Run Church at McDonald, Pa. Bruce is a junior in Oakmont High School.

Mrs. G. Virgil Hutchison, who had tendered her resignation from the Board some months earlier, served until her term expired at the 1956 Convention. Her successor as Secretary of Negro Missions is Mrs. H. Andrew Bruder (see page 47). Since her election to the Board in 1954, Mrs. Bruder has served as Secretary of the Teen-Age Department. The membership of this department now stands at 2,920, an increase of 249 in 1955. Last year was the first time that the Teen-Age Special Fund reached $2000.

Chosen to direct the Teen-Age work is Mrs. John E. Wunderley (see page 45), whose election to the Board was announced at the Convention and in the July-August issue of MISSIONARY HORIZONS. She is the fourth secretary of this department since its inception in 1952.

When the Board reorganized after the Convention, the following new officers were elected: Mrs. Arthur B. McBride, president; Mrs. Russell K. Montgomery, first vice-president; Mrs. William L. Neal, second vice-president. All the other secretaries were re-elected to their present positions.

Edith L. McBane, Recording Secretary

I thought because I could not preach or teach
That God had no engrossing task for me;
But now I know life cannot reach
Beyond His love and man's necessity.
And so I yield in service all He sends
Of time and strength, of money and of skill,
As one who for a gracious Master spends
His bounty in accordance with His will.

Josiah Strong

IN APPRECIATION OF MRS. HUTCHISON

The resignation of Mrs. G. Virgil Hutchison became effective at the expiration of her term at the WGMS Convention last June. The members of the Women's Board will miss this devoted member and her wise counsel. Mrs. Hutchison was chosen a member of the Board in 1941 and became Temperance Secretary for two years. From 1943 to 1949 she served as Women's Secretary. In this capacity she contacted many local missionary societies, stimulating interest in the objectives of the Women's General Missionary Society. Mrs. Hutchison was chosen Secretary of Negro Work in 1949 to succeed Mrs. H. Ray Shear upon the latter's election as treasurer.

She is a true friend of our brothers in the Southland and did much to further our mission work in that part of the country. The everyday problems of the Negro missionaries and their stations were brought to the attention of the Board. Many hours were spent in writing letters, recruiting workers, surveying needed repairs to properties, and planning for the health and well being of our Negro brothers. She has visited all the stations and has first hand knowledge of this work.

Mrs. Hutchison held three of the five executive offices on the Board. She was second vice-president in 1952 and 1953, first vice-president in 1954, and served very ably as president during 1955 and 1956.

We are happy to have been associated with Mrs. Hutchison in this phase of our Savior's work. She has a sincere devotion for the cause of Christ, and has made a splendid contribution to the work of the Women's General Missionary Society through the years as a member of her local society and her presbyterial, culminating in her service to the Women's Board.

Mrs. Hutchison is a woman of conviction; this together with her wit, sincerity, and friendliness has endeared her to all who have been associated with her in the work of the United Presbyterian Church.

We are thankful for the faithful service of Mrs. Hutchison and wish for her many years of happiness with her family and in His service in her local congregation.

"Count your garden by the flowers,
Never by the leaves that fall;
Count your days by golden hours,
Don't remember clouds at all!
Count your nights by stars, not shadows;
Count your life with smiles, not tears;
And with joy, and heart of gladness
Count (Board) friendships of the years."

The Women's Board

ANNA PHILIPS WHITE

A Worthy Woman

By *Carolyn Philips Blackwood,* Philadelphia, Pennsylvania

Sister Anna served as a living example of the ideal woman who appears in the 31st chapter of Proverbs. She would have been the last person to make any such claim, for she excelled in humility. Early she had learned to be humble without seeming servile. Others have written about her work for missions and her influence in the church. Her two sisters and her brother now pay tribute to her in quieter walks of life. Brother Harvey has well written: "To me she seemed perfect. She never did anything of which I could not approve."

In our Kansas farm home with seven children Anna was next to the oldest, and the outstanding member, in goodness, in ability, and in performance. As a young missionary wife in Egypt, and a home missionary wife in Kansas, she knew nothing of ease, affluence, or freedom from care. Yet she never showed "loss of serenity." We never saw her angry. She had a God-sent gift of laughter. She never tried to seem funny, and often she wondered why we laughed at her whimsies. When she served as president of the WGMS Convention, a gushing woman praised her for wearing the same gown all week. Later Anna told us: "Little did she dream that it was the only decent dress I owned!"

The White home was always open to people of every race and every station. During our college days Anna made a home for Harvey and me. With three growing children, without much money, and with nc paid help, Anna did all her housework, taught in the Bible School, engaged in the activities of her own church, and often went elsewhere tc deliver inspiring addresses, which came as the overflow of a bouyant spirit. Most of these addresses, like the articles for print, she wrote late at night, while her loved ones slept.

Sister Anna had an inquiring mind. "I make it a rule to learn one new thing every day." Somehow she found time to read. Once Mother rebuked her as a girl for pausing to read while household work piled up high. At other times Anna was held up to Grace and me as our model. Sometimes we little girls felt resentful, but not for long. With admiration we watched our sister keep growing.

Once when her daughter away at college needed extra funds, Anna received a generous wedding fee. This she forwarded with a note: "The ravens are still working."

In middle age her husband's health gave way, and he resigned from his church. The future looked uncertain, but Anna never doubted that "the Lord would provide." He opened the way for her to edit the Missionary Magazine, and for 25 years she gave it "the last full measure of devotion." After five years of weakness and pain, John gave up the struggle. At the services in his memory, she rose with others to sing the Twenty-third Psalm. Tears streamed down my cheeks; Anna did not weep.

After the sudden death of her young daughter Ruth, who had seemed well and strong, Sister Grace and I went to comfort Anna. Each of us came away knowing that the would-be comforter had received far more than she had given. After the sudden death of Wilbur, the only

son, when Anna broke the news over the telephone, her voice was calm and steady. In God she had found "lasting wells of comfort."

The heaviest trials may have come in the last few years. The last eight months, at the home of her daughter Mildred, the only surviving child, Anna had all the tender care that love and medical science could provide. But she could no longer engage in active service. So she lived much in memory. How she loved the WGMS and the United Presbyterian Church! She also lived in hope of being with her Lord. Never did she dream that soon she would welcome home her beloved friend, Mrs. McKune. Both of them must have been needed in the kingdom of glory for some adventure of faith.

We miss Anna's presence in the family circle. Still we rejoice to "believe in the communion of saints." We think of her as reunited with her beloved John and their wee baby boy, with Ruth and Wilbur, with Mother and Father, and with the three brothers who had gone on before. To us who now await the summons home, Anna's life serves as a beautiful benediction. With thanksgiving her sisters and her brother rise up to call her blessed.

DR. ANNA P. WHITE

By (*Mrs. A. E.*) *Hazel Anderson Kraft*, New York, New York

Dr. Anna P. White was one of the truly great. To those who knew her, the mention of her name will always bring the image of a thoroughly consecrated and devoted Christian, a charming and gracious woman, a warm-hearted and loving friend, an enthusiastic missionary and world traveller, a winsome and persuasive public speaker, and a well informed and competent editor.

Several years of living in an adjoining apartment revealed much to me of her depth of character, her richness of experience, and her innate strength and serenity. She was the epitome of "the peace that passes all understanding."

The highest tribute I can pay to Dr. White, or covet for myself, is to say that all who knew her are better people because she touched their lives.

THE PRINTED PAGE

"The printed page is a visitor who gets inside the home and stays there; it always catches a man in the right mood, for it speaks to him only when he is reading it. This printed page is deathless; you can destroy one, but the press can produce millions more; as often as it is martyred, it is raised again; the ripple started by a tract can widen down the centuries until it reaches the Great White Throne."

World Christian Digest

For You

When Mrs. McKune heard of the death of her friend Mrs. White, she planned to write a tribute to her but her strength failed too rapidly. She wanted to include in the tribute the following poem Mrs. White had given to her.

The things you loved I have not laid away
To molder in the darkness, year by year;
The songs you sang, the books you read each day,
Are all about me intimate and dear.
I do not keep your chair a thing apart,
Lonely and empty—desolate to view—
But if one comes a-weary, sick at heart—
I seat him there and comfort him—for you.

I do not go apart in grief and weep,
For I have known your tenderness and care.
Such memories are joys, that we may keep
And so I pray for those whose lives are bare.
I may not daily go and scatter flowers
Where you are sleeping 'neath the sun and dew—
But if one lies in pain through weary hours,
I send the blossoms there, dear heart for you.

Life claims our best. You would not have me waste
A single day in selfish idle woe.
I fancy that I hear you bid me haste
Lest I should sadly falter as I go.
Perchance so much that now seems incomplete
Was left for me in my poor way to do,
And I shall love to tell you—when we meet—
That I have done your errands, dear, for you.

Ida Blakeman Issertell

COMPREHENSIVE VISION

Mrs. White and Mrs. McKune . . . were big hearted women. We remember being with Mrs. White at an Associated Church Press meeting in Boston in 1941—our starting time as editor of The United Presbyterian—and at other meetings that followed. We recall like gatherings after Mrs. McKune succeeded Mrs. White. We marveled, not so much at their persistence to lay hold of every detail and their alertness for new ideas and new techniques, as at the great sweep of their vision. Of course they wanted their magazine in every home; but their ultimate goal was the Kingdom of God in every heart. Both possessed the missionary passion. One was permitted to serve abroad for a time; the other, Mrs. McKune, became the teacher expert at home—at summer conferences and institutes and through prepared material. Should we not say of them that the world was their parish?

Yes, Mrs. White and Mrs. McKune were big hearted women—big hearted in their homes, big hearted in their churches and communities, big hearted in the great sweep of their prayers and their services for the Kingdom. Loyalties to God did not interfere or lessen loyalties to homes and loved ones. Neither did loyalties to home and loved ones slacken their devotion to God and the interests of his Kingdom.

Raymond L. Edie,
Quoted from *The United Presbyterian*

* * * * * *

FAITH TRIUMPHANT

The death of Mrs. E. D. McKune, no less than her life, was a testimony to her Christian faith. On Nov. 28, 1955, she underwent major surgery. After the operation, the surgeon advised that only a miracle through prayer could save her life. Her will to live was tremendous, and for a number of weeks there were high hopes that the miracle was going to happen. Hundreds of letters from the length and breadth of the church and from the mission fields came pouring in from friends assuring her of their prayers.

During her hospitalization and the ensuing months at home, she continued her work of editing MISSIONARY HORIZONS and found it a blessing to keep her active mind busy. She succeeded in practically completing the June issue.

Until about three weeks before her death she clung to the hope of recovery. But on May 7 she wrote to the Women's Board: "Within the past week it has become evident to me that human resources cannot restore health. . . . I know that many prayers have been uttered in my behalf. I realize, also, that God has various ways of answering prayer, sometimes by a definite "No." Who can question His wisdom?

"What is ahead—or for how long—no one knows. My faith and hope will, I believe, be with me to the end. It is comforting to feel oneself 'in the hollow of God's hand.' "

She could speak without fear or uncertainty of her own approaching death. One day she talked over her bedside telephone to a man who heads a large business firm with which she dealt on magazine work. After dis-

cussing business matters, she told him that this would be their last conversation. She went on to explain in matter-of-fact sentences what she was facing. Before saying goodbye, this man said, "Well, Mrs. McKune, this is one conversation I will remember as long as I live." He later testified to the impact her calm, confident Christian faith had made upon his life.

Though her suffering was intense during the closing weeks of her life, she never complained and her faith continued unabated. Several times she murmured under her breath, reassuring only herself, "Though he slay me, yet will I trust Him." On May 26 the Lord called her to "take the long walk with Him," as she had often expressed it during her illness.

At her funeral service, Dr. Raymond L. Edie, editor of *The United Presbyterian,* used as his text Mrs. McKune's favorite verse, Matthew 6:33: "But seek ye first his kingdom and his righteousness: and all these things shall be added unto you." Among "the added things" in Mrs. McKune's life he mentioned the comfort of the sacred Scriptures, the courage of strong convictions, the calmness of trustful repose, and the assurance of the soul's destiny. He quoted from an oration prepared by Mrs. McKune when she finished the eighth grade.

Her favorite hymn, written by Harriet Beecher Stowe, was sung by one of her church school girls, Olivia Schneider:

STILL, STILL WITH THEE

Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, *I am with Thee!*

Alone with Thee! amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer;
Sweet the repose beneath Thy wings o'ershading,
But sweeter still to wake and find Thee there.

So shall it be at last, in that bright morning,
When the soul waketh, and life's shadows flee;
Oh! in that hour, fairer than daylight dawning,
Shall rise the glorious thought—*I am with Thee.*

We know that in everything God works for good with those who love him, who are called according to his purpose.

Romans 8:28

PLEASURES OF LIFE

The following oration was written and delivered by Ethel Blanche Brand (later Mrs. E. D. McKune), at age fourteen, at the commencement exercises of the Fairfield Township Schools, Fairfield Center, Ind., on June 8, 1910.

Life is a great gift, and as we reach years of discretion, we, most of us, naturally ask ourselves what should be the main object of our existence.

There are some who seem to doubt whether it is possible, or even right, that we should be happy ourselves. Our own happiness and pleasures ought not to be our main object, nor indeed will it ever be secured if selfishly sought. We may have many pleasures in life, but must not let pleasures have rule over us or they will soon hand us over to sorrow.

Pleasure and joy is the natural and normal condition of every human soul. If daylight does not bring to the eye positive pleasure, it is because the eye is diseased and there is a maladjustment between it and light. If walking is not pleasurable, it is because there is some trouble with the physical system.

People seek their pleasure in many different ways. Some people find most pleasure in worshipping God and seeking religion. Some by travelling and viewing the beauties of nature. Others delight in gaining a good education and fame. Others still find pleasure in laboring and accumulating wealth and then resting in their latter days. All persons, however, delight in having good health.

The blessing of friends is a very important and useful pleasure of life. They add to the happiness and value of life. As one writer has said, "A cheerful friend is like a sunny day, which sheds its brightness all around," and most of us can, as we choose, make of this world either a palace or a prison. By friends our whole life will be more or less influenced either for good or evil. Much of the happiness and purity of our lives depends on our making a wise choice of our friends and companions. It is well and right to be courteous and considerate to every one with whom one is thrown into contact, but to choose them as real friends is another matter. Some seem to make a man a friend or try to do so, because he lives near, because he is in the same business or for some other trivial reason. There cannot be a greater mistake. If our friends are badly chosen, they will drag us down; if well, they will raise us up. We must be as careful to keep friends as to make them. Some people never seem to appreciate their friends till they have lost them. Death, indeed, cannot sever friendship. Friends, though absent, are still present and though dead, are still alive in our own thoughts. If, then, we choose our friends for what they are, not for what they have, and if we deserve so great a blessing, then they will be always with us, preserved in absence, and even after death in the "amber of memory."

I consider the greatest pleasure of life to be derived from health although the joys and pleasures of home are more humble and infinite.

God gave everybody health, and if we wish to keep that health through life we must care for ourselves properly. "Life," says Longfellow, "without health is a burden, with health is a joy and gladness." The pleasure that comes to perfect health with the sweet intoxication of the morning dew is the purest and sweetest that nature can yield.

Pleasures which may be secured at home are more sublime than travelling in foreign countries. The joys and pleasures of home are the only ones of which we never weary. We grow tired of those joys that come from mingling in society. We tire of gazing at the marble fronts and gilded palaces of the great city. But we never grow tired of home and domestic scenes. Joy is heightened and pain is lightened by being shared, but home is the only place on earth where they can be fully shared. Everywhere else there is a reserve that makes our pleasures and pains our own. At home the heart may be opened, and all that it knows and feels may be known and felt by others.

Sweet are the joys of home,
And pure as sweet, for they
Like dews of morn and evening come
To make and close the day.

Pleasure cannot be bought with gold alone, yet gold aids to the comfort and pleasures of life. It is often easier to make money than to keep or to enjoy it. Keeping it is dull and anxious drudgery. The dread of loss may hang like a dark cloud over life. The value of money depends partly on knowing what to do with it, partly on the manner in which it is acquired. Religion, a pleasure of life, should be a strength, guide and comfort to us, and not a source of intellectual anxiety, or angry argument. It was intended to bring peace on earth and good will towards men. The first duty of religion is to form the highest possible conception of God.

One who has the pleasure of securing a good education is very fortunate. Education ought not to cease when we leave school; but if well begun there, will continue through life. Whatever our occupation, or profession, in life may be, it is always well to have a good education.

After life, if we are entering on a new sphere of existence, where we may look forward to meet those whom we have loved and lost; when we shall leave behind us the bonds of the flesh and the limitations of our earthly existence and join the angels and all the company of heaven, we then may cherish a sure and certain hope that the interests and pleasures of this world are as nothing compared to those of the life that awaits us in our eternal home.

Why do we worry about the next?
We only stay for a day,
Or a month or a year, at the Lord's behest,
In this habitat of clay.
Why do we worry about the road,
With its hill or deep ravine?
In a dismal place or a heavy load,
We are helped by hands unseen.
Why do we worry about the years,
That our feet have not yet trod?
Who labors, with courage and trust, nor fears
Has fellowship with God.
The best will come in the great "To be,"
It is ours to serve and wait,
And the wonderful future we soon shall see,
For death is but the gate.

A TRIBUTE

By *Nadzieja Jadwiga McMillan*, Fresno, California

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

I write these lines conscious of the fact that God knows what is best for His children. I dare not complain. Who am I to question His infinite wisdom. With reverence I look to Him and say, "How great Thou art." Yet, as memories crowd my mind, I cannot help the thought, "Why did she have to leave us so soon?"

It seems like only yesterday that I heard her inviting me: "Stay with us this summer and I will teach you the English language." Most of my life until then had been spent in a small orphanage near Warsaw, Poland. Through the kindness of Dr. K. J. Jaroshevich, I came with the Polish-Slavonic Missionary Choir to the United States. Later, through the kindness of Dr. R. N. Montgomery, I enrolled in Muskingum College in the fall of 1937. But as yet I had no home.

With heartfelt gratitude I accepted the kind invitation of Rev. and Mrs. E. D. McKune to spend the summer with them before entering college. It was Mrs. McKune's birthday, April 27, when they came to meet my train in Canton, Ohio, after the rest of the choir had started back to Poland. Because of that, she always called me "her birthday gift."

That was the beginning. From then on, Mrs. McKune gave as generously and as lovingly of herself and her means as she could have if I had been her very own daughter. While living in the orphanage, I had longed for a home where someone would care for me and love me. The McKunes made the dream come true and how little I deserved the things they provided. I had lived in an orphanage where necessity had made the color and fit and suitability of the clothing that was parcelled out of secondary importance. Now, for the first time in my life, someone was making and buying things for me, anxious that I should be made happy. For example, when we shopped for shoes, we would try every shoe store in town first, then, as Mrs. McKune would say, "I wait until I see Jadwiga's eyes sparkle, then I know the pair that she likes best." Of course, that was the pair that she bought. When I came to the United States with the choir I carried one small suitcase, but when I left for college in the fall of 1937, I had to have a large trunk and two suitcases to carry the things that the McKunes had provided.

That was the first of several summers that I spent in the home of Mr. and Mrs. McKune. From then on, I was counted as one of the family. Never in my life have I known anyone who invested her time as wisely as Mrs. McKune did. How patiently she began to teach me the English language. She loved to sew. I remember one time especially, when she was making a dress for me, that she said, "I always wished that I would have half a dozen to sew for." The years have gone by, and now in my own home what Mrs. McKune taught me has been of great help in rearing my "almost half a dozen." Even today, when I go into the kitchen to prepare a meal, I realize that I am doing things the way Mrs. McKune showed me in her kitchen. The time that has elapsed has only deepened my appreciation for what I received in the parsonage home of Rev. Mr. and Mrs. McKune.

(See bottom of next page)

MRS. McKUNE–The Friend of Missionaries

A Tribute from the Egypt Mission

Mrs. McKune was our friend—a friend to all missionaries. She made a special effort to become acquainted with missionaries, and gathered as complete information as possible from each one. In fact, she seemed to know more about their fields of work than the missionaries themselves. The Rev. and Mrs. E. D. McKune had hoped to go to the foreign field, and were under consideration for appointment when lack of funds kept them and others from going. This disappointment stirred her to learn as much as possible about missions, and to help the world-wide missionary cause in every possible way.

Many of our number came to know her through her mission study classes at the New Wilmington Conference, through the workbooks she prepared for the mission study courses, and as Convention secretary of the Women's General Missionary Society.

Perhaps Mrs. McKune's greatest contribution to our denomination was in the field of missionary education—first through articles contributed to the WOMEN'S MISSIONARY MAGAZINE and later as editor of MISSIONARY HORIZONS. This she termed "The greatest work in the world." Her work was not confined to our denomination, but she was much in demand by interdenominational groups as a leader of mission study classes in such places as Winona Lake, Chautauqua, and others.

To those of us who knew her best her zest for life was an outstanding characteristic. She was constantly seeking information, new ideas, and was ever acquiring new skills in handcrafts to aid her in her work with church and interchurch groups; and with young people and children—whom she particularly loved.

The Mission in Egypt has lost a wonderful friend and helper. We thank God for her friendship, and for the inspiration of her life and service.

(Telegram) The Board and Staff of Women's Work of Presbyterian Church US are saddened with you of your loss and ours in the death of Mrs. McKune. May the God of all comfort bring peace and joy to you and all her family and friends.

Mrs. Leighton M. McCutcheon, Executive Secretary
Board of Women's Work
Presbyterian Church US

How glad I am that when our oldest daughter was born we named her Margaret "Ethel." Mrs. McKune's life was an example of Christian giving. She was happy because she practiced what our Lord taught, "It is more blessed to give than to receive." I will never understand why I was privileged to be called her "Polish daughter," and why I should have the privilege of calling her "My American mother." I simply know how much I loved her, and how much I miss her. There is an ache in my heart for the one who has been Mother McKune to me for 19 years.

MRS. GEORGE MOORE

Editor of the Women's Missionary Magazine

1904-1925

MRS. JOHN P. WHITE
1925-1948

* *

The Editors' Memorial

* *

MRS. E. D. McKUNE
1948-1956

THE WOMEN'S MISSIONARY MAGAZINE, re-named recently MISSIONARY HORIZONS, has been a most effective means of spreading missionary news over the United Presbyterian Church. The Women's General Missionary Society has been most fortunate through the years in having able, consecrated women as editors, women whose hearts and souls have been in this devoted service and who have given themselves, their time, and their talents unstintingly to make it one of the best Church magazines. We honor the memory of these women: Mrs. George Moore, 1904-1925; Mrs. John P. White, 1925-1948; and Mrs. E. D. McKune, 1948-1956.

A memorial fund was proposed in 1925 in tribute to the memory of the first editor, Mrs. George Moore, and gifts amounting to $10,000 were received. The money has been held as an endowment fund, and the annual interest received was used for pictures (cuts) for the magazine. These pictures have greatly added to the interest and appreciation of our readers, but the income which accrued, due to the constantly increasing costs of cuts, and sometimes lower interest rates, has not been sufficient to pay for all the illustrations which Mrs. Moore's successors as editors desired, and it was a constant concern to them. We have become picture-loving people, and the magazine pages were enhanced by timely, appropriate pictures, used with the articles.

The Women's Board after prayerful and careful consideration presents a plan for an "Editors' Memorial," honoring the memory of these three "crowned noblewomen." It is suggested that voluntary gifts from friends, (not offerings designated for missions, but possibly from contingent funds) might be given for this purpose and added to the original fund in honor of Mrs. George Moore, thus paying a lasting tribute to her, Mrs. White, and Mrs. McKune. Such gifts may be marked for "Editors' Memorial" and sent to the General Treasurer of the WGMS, 904 Publication Building, Pittsburgh 22, Pa. Those of us who loved and worked with Mrs. White and Mrs. McKune believe that such a provision would have gladdened their hearts. *The Women's Board*

EXCERPTS FROM MESSAGES OF SYMPATHY

Everyone who has been connected with the missionary enterprise in our Church during the past few years has had a wonderful experience in knowing Mrs. McKune. Her diligence in seeking to present a first class missionary magazine, her persistence in searching for material, her humility in seeking suggestions, were an example to us all. By taking suggestions and finding the best of material, she was successful in constantly improving the magazine to the point where it is known to be one of the finest missionary magazines in any denomination. One cannot think of her without remembering her patience and friendly smile, for though she was in a spot that would try the patience of the most saintly I cannot remember a time when she did not have her smile ready and her friendly spirit of cooperation in evidence. She was an example to us all, and we are better for having known her.

Donald Black, Executive Secretary
Board of Foreign Missions
United Presbyterian Church

* * * * * *

It is with true sorrow that we learn of the death of Mrs. E. D. McKune, our beloved friend and co-worker. Our women have appreciated so much the opportunity they have had to work with Mrs. McKune and will all feel a great loss along with you.

Our *Outreach* Magazine, in the very near future, will inform our women of Mrs. McKune's passing. We shall ask them for their prayers for you and your great work.

Elsie R. Penfield, Contact Secretary
National Council of Presbyterian Women's Organizations
Presbyterian Church USA

* * * * * *

Certainly no person has done more on this earth to forward the interest in the understanding of the mission cause. I count it one of the real privileges that we were able to work with her during the last few years. Truly her creative ability and responsibilities are challenges to us all to continue this same interest which was hers.

May those of you who continue her immediate task know of our understanding and love.

Margaret Shannon, Secretary of Women's Work
Board of Foreign Missions
Presbyterian Church USA

* * * * * *

I have just received word from Miss Penfield's office about Mrs. McKune's leaving us for the reality of true life with Him Who is our Hope. Having known and loved her for only a short while we can know in part the personal loss to the many of you as well as the great loss to your Church.

(Mrs. J. R.) Grace Salsbury, President
National Council of Presbyterian Women's Organizations
Presbyterian Church USA

(*Continued on Page* 43)

EPISODES

By LUELLA DENNY, Canon City, Colorado

Recollections of her Missionary Service in the Sudan, 1922-1927

The Bishop's Tea

It was one of those busy days at the Girls' Boarding School which included the teaching of classes in English for the elementary grades, as well as several hours of Arabic study with the Egyptian teacher, along with the daily "insignificants."

Having had a peculiar crawling feeling along my scalp for some time and remembering that we were invited guests to the bishop's tea and discussion meeting in Khartoum later in the day, I took time to find Miss Mary who was acting housekeeper at that time.

Previously, I had mentioned my discomfort to another who had joked about my having a good case of "imaginitis," no doubt.

After proper investigation, Miss Mary told me that some native visitors had recently left some very active "calling cards" in our students' parlor and that I *did* have head-lice.

She agreed to help me all she could and deftly washed my hair, using kerosene which apparently burned my scalp more than it did the nasty crawlers. Then she used various shampoos along with vinegar rinses because both of us agreed that it would be embarrassing to send to the bishop "social regrets" of the kind which I would have to offer.

After drying and combing my hair, I quickly dressed for the bishop's tea. We did not wear sun helmets later in the day always, so I pulled a white felt hat down over my hair and planned to carry a double-lined parasol as protection from the sun.

Guests from Khartoum, Khartoum North, and Omdurman assembled for this joint meeting of import at the home of the bishop of the Church of England. The discussion was intensely interesting but, to my horror, the "measly little mites" under my hat kept up an exciting game, possibly of dare-base, in full swing.

When they started down my neck, I would casually smash each between my thumb and fingernails, trying to attract no attention to myself. Some of my discomfort was discounted as I planned carefully my strategy of attempted graceful movements.

(Today, the uncomplimentary term of "louse" is sometimes hurled as an epithet; at least, few could know the *persistency* of a louse!) Never having attained the efficiency of becoming much of a "social-light," could you sense my chagrin at finding myself having a social-for-the-lice!

In my private room at the Girls' School later, our precious Aisha plucked "nits" from my hair daily for quite some weeks. One day she smiled and said, "Sitt Denny, Khalos!" (which means "finished").

What a "lousy" time I'd had!

Faith

Our cheerful, efficient, industrious Ethiopian girl had been a joy to many who lived at the Girls' Boarding School in Khartoum North.

Her father and mother had separated and they had willingly placed her in the American Mission's African school on account of their broken home.

She was an apt student both in Bible study and in regular classes, as well as having a way with little folk whom she, under guidance, efficiently taught. A splendid worker she was, in any line of work which came to her hands.

After some years spent in this way, having felt conviction within herself by the guidance of the Holy Spirit, she wished for a Christian baptism. Such knowledge soon reached her father who came irately to the school to take her away. Time after time, he came with a definite purpose to do harm. Whenever he came, a group of Christian girls would assemble in the prayer room as intercessors.

Patiently, this man's daughter explained to her father the change which had taken place in her life and heart by the power of God. No one could deny the beauty of her life, nor the change which had come to others as well as herself, who had sought and found the meaning of the New Birth in Christ.

Over a period of time, severe tests came to this lovely girl, from her father. Finally, one day, the father said he was battling against an unseen Force against which he could not cope any longer.

Permission was granted and "Faith" became the name of this convert at her baptism.

"Tho the soul grow faint and weary with the sadness of the night; soon, upon the darkness dreary, there will glow a Blessed Light."

The Garden Party

A gala day was anticipated by those whom Sir Stack, the Governor General of the Sudan, North Africa, had invited to his palace-garden party, the invitation being a command, as well as a request.

We-invited-ladies, from the American Mission School at Khartoum North, found a special interest at that time in searching through our trunks for suitable finery for such a very interesting occasion. Real fun was had in trying on the regalia to see the final effect or to decide if the available garb was in good taste.

At last, the happily-anticipated day arrived and all of us were ready. In honor of the occasion, six of us decided to hire an English carriage in order to keep our carefully-pressed dresses in good condition. What fun to ride thus!

Our final destination was a north gate to the palace grounds where English, Egyptian, Sudanese, and others had preceded us. After a short time of waiting, the gate was opened from the inside and an unforeseen rush surprised us, causing us to carefully retreat into the background with our hats knocked helter-skelter and our much-walked-on feet in a sorry state. The elaborately robed *sheiuk* (sheiks) elbowed their way inside rapidly in order to secure the most prominent seats at the tea tables. The tables were pleasingly arranged on a carpet of real grass and uncut, blooming roses added to the pleasantness.

Sir Stack gallantly shook hands with all of the guests while his Lady smiled and bowed in greeting. Lady Stack had her arm placed in a sling, possibly as a precaution against having her arm dislocated by too burly, forcible hand shakes; however this was only our supposition.

How enjoyable it all was to feast our eyes upon this beauty! We had wearied of the daily view of the burning desert sands; this garden spot of Africa was located close to the Nile River and the adequate irrigation water had produced this beauty.

Eventually all were seated at quartet-tables and we were served with delicious tea and fancy cakes. The soft band music seemed to keep the varied crowd pleasantly entertained. After tea, folk strolled leisurely along garden paths so that they might enjoy the flowers more particularly. When the band started to play "God Save the King," all stood quietly, knowing that this was the grand finale to the garden party.

As they left, the gorgeously robed Egyptians and the Sudanese men were proudly displaying their medals which Sir Stack had just given for meritorious governmental service rendered.

Indeed, this had been a gala affair for all!

A Zaar

We entered the Sudanese mud hut, apprehensively for invited guests, perhaps; yet the weirdness of the proceedings within was uncanny.

Tallow candles, partially melted, had been fastened to the walls and these gave a flickering, uncertain light. A *zaar* is a heathen ceremony for driving out evil spirits from individuals. With reluctance, as Christians, we attended this affair.

Fat Sudanese women were crouched over several smoke-vats in the floor. After imbibing their fill of this scented smoke, each one danced on arms and legs, for the "all-fours" effect. A gruesome rhythm to the tone of a tom-tom drum was kept. At times, the distraught dancers seemed to have taken leave of their senses; spectators thought of the dancing of grizzly bears but this spectacle became more and more repulsive than amyusing. The nine meters of cloth which were wrapped around each woman's body were often in the way and added to the chaos of the dancers.

Finally, the dance was over and it was our relief to say good-night and leave. The sky seemed especially beautiful with its galaxy of stars, the Southern Cross attracting the attention of all. Silently we wended our way back to our American Mission

School, each one busy with his own thoughts, yet all silently praying that those whom we had left would soon have a knowledge of the Savior Christ, who, for the penitent, removes sin as far as East is from the West distant.

A Service

Our Omdurman Church was not an imposing edifice, by any manner of means. On the contrary, it was a tiny brick building with a dirt floor from which arose clouds of choking dust with every gust of wind; even the matting which was carefully placed at the back did not stop this discomfort. Only half of the wall back of the pulpit was enclosed, the upper half being left open for air.

Roosters often crowed loudly from this ledge during the service, but these outward distractions seemed to be accepted as inevitable. Sudanese, Egyptian, and American folk sang praises to God in unison, following the tones of the suitcase organ well. Many worship-filled hours were spent each Sabbath in this manner; however, this particular day's service was a special one in which a baptismal service was to be held.

Only God Himself knew the terrific conflict which had been constantly present within this Mohammedan man who had sought and found at last the Way of Life through Christ.

For months, a missionary had helped by prayer, conversation, understanding, and now with the light of heaven in his face, it was his sacred privilege to give Christian baptism to this convert.

Previous to this service, the "born-again Christian" chose the name of Paul and it was his request that he might kneel during this service. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

AS THINGS HAPPEN IN EL OBEID

(Continued from Page 21)

inquired audibly still about loaf sugar. Her young son had gone off to Khartoum to school and had there become ill. He had spent his short holiday following some days in the hospital for which he was given specific treatment for his trouble and seemed to be improving and was returning to school. But the mother seeing that he was still very unstable decided that the town of Wad Medani was on the way and there lives a holy man, a feki of some fame. To him they went and he told them that this disease required that the young man drink green tea (which the feki himself would sell them for 150 piastres —the best tea on the market being around 40 piastres per pound, same weight) and that he must have loaf sugar to sweeten it thereby. Then when the lad would fully recover the mother must bring the feki ten Egyptian pounds which in dollars would be nearly $30.00. Of course the boy is all the time continuing on the hospital treatment and the disease is not difficult to cure.

One of my lady-pupils in the weekly baking class heard me tell my experiences as a poultry raiser. Seeing that I was interested she insisted that she add to my collections something new in the line of a laying hen. I was grateful and interested. She brought the hen. I was amazed that it was still alive when I looked at it and then in no undetermined reproof I stared at the giver of this feather-picked fowl. But she quickly explained that sh really hadn't picked it alive but that it was an Ethiopian hen and such hens belong to the nudest cult. And then I added her to my flock and am interested in her persistence on only having about half dozen feathers just so she be not blamed of having taken her condition too far.I haven't noticed her over-activity in laying but for emergency meals I don't see why such chickens could not be an asset to our busy lives.

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

Good things in life
Spring from gentleness.

ATTENTION THANK OFFERING SECRETARIES: TIME TO THINK THANK OFFERING

Throughout the Thank Offering ingathering season, each society Thank Offering Secretary, Teen sponsor, and Junior superintendent has a very important responsibility in looking toward an *increased* society Thank Offering for 1956. In view of the large portion of mission work carried on yearly by means of the Thank Offering, no society Thank Offering Secretary, Teen sponsor or Junior superintendent can do less than her best in carrying out every detail pertinent to the society ingathering service.

Helpful Hints for Ingathering

Undergird the whole of the Thank Offering program with prayer. On every possible occasion, make use of the Thank Offering slogan for 1956—"Daily Thanks for Daily Bread." Particularly in conjunction with the Centennial Progress Program, stress the Thank Offering goal, an *increased* Thank Offering in *each* society, that God's Kingdom may be extended by widening the mission horizon. In your society presentation of the Thank Offering prior to the ingathering service, besides telling what a Thank Offering is and what it does, also create interest in Junior Life Memberships, $10 each; Senior Life Memberships, $25 each; Life Directorships, $300 each; Memorial Gifts, $100 each; together with the newly established Honorary Gifts of $100 each.

Preparation for Ingathering

Prior to the annual Sabbath ingathering service, plan a special society Thank Offering program, perhaps the new Thank Offering play, *Many Are Called*, found in July-August issue of Missionary Horizons, and also available in mimeographed form. Cooperate with your pastor and the other Thank Offering Secretaries of your church in planning every detail of the program for the ingathering service in the sanctuary, allowing ample time to include in the Thank Offering bulletin. From the Literature Department, 903 Publication Building, Pittsburgh 22, Pa., order early your Thank Offering envelopes, invitations, leaflets, etc.; indicate whether materials ordered are for Women's, Teen, or Junior societies. Plan to have all expenses for Thank Offering taken from contingent fund; do not take these expenses from the Thank Offering. Before ordering, check materials on hand from the previous year.

The society Thank Offering Secretary, Teen sponsor and Junior superintendent should work closely with the society treasurer until all Thank Offering money and the names of all Life Members, Directors, Memorials, and Honorary Gifts are sent to the presbyterial treasurer prior to November 15.

What a great blessing an increased Thank Offering would be in light of the present spiritual hunger and desperate needs both at home and across the seas. May unselfishness, humility, and joy in loving service be a stimulus to many, this year, for an overflowing tide of Thank Offerings to our King.

There are three rules of living: loving, serving, giving!

Turney Meredith

SENIOR LIFE MEMBERS
$25.00 Each

1. Mrs. G. W. Tjepkes, Waterloo, Iowa. By her parents, Mr. & Mrs. R. B. McGowan.

2. Mrs. H. R. Crawford, Sac City, Iowa. By her parents, Mr. & Mrs. R. B. McGowan.

3. Mrs. Don Hayes, New Providence, Iowa. By her parents, Mr. & Mrs. R. B. McGowan.

4. Mrs. Lynn P. Eddy, Waterloo, Iowa. By a friend.

5. Miss Belle McCartney, Altoona, Pa. By Edna Mathes Gasdaska and son.

6. Mrs. Twila Hughes, Rochester Mills, Pa. By her husband, Mr. C. H. Hughes.

7. Mrs. Betty Elder, Rochester Mills, Pa. By Mrs. Eugene Elder.

8. Miss Sarah McGaughey, Blairsville, Pa. By the WMS.

9. Mrs. Robin Wolf, Pittsburgh, Pa.

10. Miss Edith Harger, Toledo, Ohio. By friends.

11. Mrs. Belle Smith, Piqua, Ohio. By Mrs. J. E. Hoskins, a friend.

12. Mrs. Matilda Gilleland, Piqua, Ohio. By Mrs. J. E. Hoskins, a friend.

13. Mrs. Ned Pace, Salem, Ill. By members of missionary society.

14. Mrs. Myrta Young, Clearfield, Iowa. By the WMS.

15. Mrs. Bessie McCreight, Clearfield, Iowa. By her daughter, Floy McCreight.

16. Mrs. Sally Owens, Clearfield, Iowa. By her daughters: Vera Ferguson, Neva Bailey, and Evelyn Warrick.

17. Mrs. Sadie Kelewae, Washington, Iowa. By herself.

18. Mrs. Cora Eakin, Emlenton, Pa. By Annie Sloan, Parker, Pa.

19. Mrs. Nelson Caldwell, Detroit, Mich. By friends of Calvin WMS.

20. Mrs. E. J. Birch, Guthrie, Okla. By Lucile Gordon Hamm Circle.

21. Mrs. Herbert Schreiner, Detroit, Mich. By ladies of Calvin Church in memory of son George.

22. Mrs. John Skummer (Helen N.), Kenmore, N.Y. By self.

23. Mrs. John J. Olendorf, Dearborn, Mich. By Cherry Hill WMS.

24. Mrs. Ralph H. Smallman, Dearborn, Mich. By Cherry Hill WMS.

25. Miss Marion Young, Traer, Iowa. By her father.

26. Mrs. Harold Young, Traer, Iowa. By her father-in-law, J. W. Young.

27. Mrs. Charles E. Goeking. By Hawthorne Missionary Society, Washington, D. C.

28. Mrs. William C. Hurn, Jr. By Gloria Dei WMS, Canon City, Colo.

EXCERPTS FROM MESSAGES OF SYMPATHY

(*Continued from Page* 38)

Mrs. McKune was a wonderful editor of MISSIONARY HORIZONS both in her work and planning, in her kindness with us who were late in getting in copy, and in her thought and outreach to the whole work out here. We shall miss her in every way out in Africa. Along with the feeling of loss goes a deep feeling of gratitude that we have been permitted to know her; and that she shall live on, not only in her own self, but also in our lives who thank God that we knew her and thank God on every remembrance of her.

J. Lowrie Anderson, General Secretary
Upper Nile Mission

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I am exceedingly sorry to learn of the death of Mrs. E. D. McKune. I admired Mrs. McKune greatly and always appreciated her genial presence and her words of commendation and support when she attended our annual meetings of the Associated Church Press.

William B. Lipphard, Executive Secretary
The Associated Church Press

Prayer Groups

Mrs. GEORGE W. HUTTON, Secretary
R. F. D. 7 (Meridian), Butler, Pa.

Better things in life
Spring from kindness.

Once again we turn our thoughts toward our fall presbyterials. The letters, and the suggestions for the building of the programs for the presbyterial prayer retreats, were mailed to the Prayer Group Secretaries before our WGMS Convention.

Last year the denominational emphasis was upon "Faith," and this year the emphasis turned toward "Stewardship." Our year-long programs endeavor to give direction to "Opportunities Unlimited" that are ever opening as Christian horizons to those who wish to serve the Risen Christ.

In the very first chapter of Mark's Gospel we are aware of the many expressions Mark uses to indicate that there is a real urgency to press on steadily with the work of the Kingdom. Mark here uses "straightway," "forthwith," and "anon" no less than 10 times. Jesus felt that there was no time to lose in doing the Father's will. There was always a compulsion to do without delay the work His Father had given Him to do. Following His example the Christian disciple will go out of his way to search out and help those in need, physically or spiritually, wherever they may be. Various philosophers have at times attacked such care and concern for others, and demanded a "cult of the strong," but Christians have gone right on, wherever they were, with their efforts to "see" human need wherever it occurs. Jesus declared that His mission was to preach (or witness) to the poor, to heal the broken-hearted, to free the captives and those that are bruised, and to give sight to the blind; and often His expressed judgment of men was on the grounds of what each had done for his fellowman.

As we consider our own stewardship of the life God has given us we too must not delay in reaching out to our fellowmen. There are avenues of great opportunity Kingdomwise now open to us, but they may not long be open! Some are already closing. In addition to the varied talents the Father has given to His children to use for Him, He has also made a way of direct audience to Himself. He has invited us to come boldly to the Throne of Grace, and to bring all things before Him. His ear is ever turned toward us. We are to "seek first the Kingdom," and that without delay or hesitancy. In her book, *The Sure Victory,* Madame Chiang tells us, "I believe that the main line of attack against the evils of today is in my hands and in yours —in prayer."

As we come to our presbyterial meetings this fall may we seek earnestly to find those doors of opportunity that are flung wide now, and enter them before it is too late. Let us together pray that each of us in the months ahead may more and more come to realize that all of life is a stewardship; that by our "seeing," our giving, our working, and our *praying* we shall strive to match the versatile and resourceful compassion of the Master, and His endless *caring* for all the people of the world!

Now is the time to dare practice mercy!
Enough wounds have been struck in strife,
But He who serves us and reconciles us with God,
Wishes that we become brothers on God's earth.

Now is the time to win the victory through love's power!
Hatred and war can only create a hell for man!
But Christ's victory in the war of grace,
Wishes that we become brothers on God's earth.

Now is the time to hope unto death,
God's door is open to our brother's need.
Who dare the step? Who comes along?
We may still become brothers on God's earth!

German Hymn by Heinrich Vogel

The Teens

MRS. H. ANDREW BRUDER, Secretary
1001 McCleary St., McKeesport, Pa.

Sweetest things in life
Spring from tenderness.

"GOD BLESS OUR NATIVE LAND"

Opportunities Unlimited

Worship: "Challenge Accepted by Paul."

Scripture: Acts 9:3-6; 26:13-20; 18:9-11; 23:11; 28:16.

Prayer Cycle: 23rd to 25th days.

Call to Worship:

Thou, too, sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!

Excerpt from "The Building of the Ship," H. W. Longfellow.

Meditation: The book of Acts is concerned with the origin and growth of the early Church from the Ascension of Christ to Paul's imprisonment at Rome. Luke, the beloved physician, was the writer and his information came through actual experience for he was Paul's companion in much of his work.

Our Scripture background tells us of Paul's conversion on the road to Damascus and also Paul's own relating of this experience as he makes his defense before King Agrippa. Be sure to read your verses in the order given for they were arranged this way purposely, to give us a clear picture of Paul pioneering in establishing the early Christian Church.

We see how he faced opposition in Corinth, but God speaks to him in a vision promising His presence and help always. Note that God reminds Paul that there was much work for him to do in that city. Shouldn't we apply this to our own town or neighborhood?

If you are using one of the study books suggested you will find many examples of how young people accepted the challenge in their own home areas and changed things.

Notice the articles in MISSIONARY HORIZONS this month that tell of the work of our church in difficult places in America.

Mrs. John E. Wunderley

Even the threat of arrest and imprisonment did not deter Paul from the great purpose of his life, to present Christ to everyone he met. Arrested and taken to Rome, he told of Christ's love to his guards, while chained to them.

We need just such people today in this our own land. We must stand for those great principles upon which our nation was founded, lest we too join other countries who have risen to power and fallen by the way.

Sponsors: Have you planned your Thank Offering service or the part your group will have in the service in your church? Literature available.

Introducing: Mrs. John E. Wunderley, your new Teen-Age Secretary,

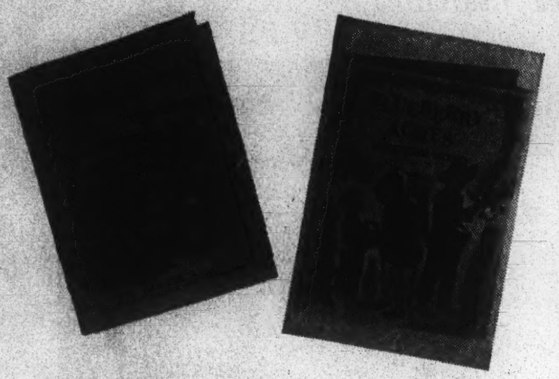
(Continued on Page 59)

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

Dearest things in life
Spring from thoughtfulness.

MISSION FIELD: U.S.A.—MIGRANTS



Blueberry Acres by Alice Geer Kelsey. (Grades 4-6) Three stories of four chapters each tell the story of Jamesy from Arkansas, Pablo from Texas, and Jebo from Florida. The families of these three boys earn their living by following the crops. Their day-to-day adventures and how the church helps them are told by one who has worked in migrant camps. Cloth, $2.00; paper, $1.25.

Guide: Junior Teacher's Guide on "Migrants" by Margaret S. Ward. A detailed study guide for *Blueberry Acres* with suggestions for supplementary study material, activities, projects, and lesson plans. Paper, 50¢.

Picture Map of Migrants in the U.S.A. This map includes pictures to color, cut out, and paste. Gives information about how migrant families live. Black and white, 50 by 38 inches, 75¢.

Sandy and Mr. Jalopy by Edith J. Agnew. (Grades 1-3) Sandy Jackson and his family travel in their old car, Mr. Jalopy, from crop to crop. In the summer they work in the North; in the winter they stay in the South where there are mission workers and here they have some new and exciting experiences. This book has been reissued for use this year. Cloth, $2.00; paper, $1.25.

Guide: Primary Teacher's Guide on "Migrants" by Juanita Purvis. An excellent guide for the study of *Sandy and Mr. Jalopy*. Plans and suggestions may be adapted to use with other mission study during the year. Paper, 50¢.

Picture Album — World Friends: Migrants. An album of 15 photographs, 9 by 12, showing migrant life in the United States. $1.00.

A Puppy For Jose, a filmstrip in color which tells the story of Jose who longs for a puppy. It pictures migrant life. Rental, $1.50 plus postage, from Department of Audio-Visual Education, 209 Ninth Street, Pittsburgh 22, Pa.

* * *

SUGGESTED SUPPLEMENTARY MATERIALS

Tumbleweed Boy by Eleanor Hull. Especially interesting to older junior boys. Cloth, $2.00; paper, $1.25. (This book may be in your church library.)

Across the Country with Migrants is a kit of materials prepared by the National Council of Churches which includes general information, pictures, reference materials, stories, worship and lesson plans, and suggestions for creative activities. The packet may be secured from Rev. Donald W. Schlicher, Executive Secretary, Division of Town and Country Churches, 2403 North Front Street, Harrisburg, Pa. Cost, $1.25.

Order all other materials not otherwise designated from United Presbyterian Bookstore, 209 Ninth Street, Pittsburgh 22, Pa.

Negro Missions

MRS. G. VIRGIL HUTCHISON, Sec'y.,
Imperial, Pa.

Richest things in life
Spring from humbleness.

HAIL AND FAREWELL

What a joy it was to meet and talk with many of the delegates at the WGMS Convention at Canton! Some were those with whom correspondence had been carried on, some had been met at previous Conventions or other church meetings, and, with still others, it was a first contact. But one thing was common to us all: a desire to know our mission responsibilities. Truly there are no other friends like those who "wear the livery of Christ, which is love." We were especially happy that such fine representatives of our Negro missions were present. The girls of the Camden quartet were much enjoyed as they sang at various sessions. Two of these young ladies are enrolled at Knoxville College for the coming year. I trust that you will remember, too, the other delegates from Camden and Miller's Ferry, Ala.

On Home Missions Night, Rev. James F. Reese, pastor at both Camden and Miller's Ferry, spoke on "The Continuation of Service," telling how the United Presbyterian Church has helped many through the years and making a plea for our continued support. Many needs still exist and the church can help through the missions. May our prayers and gifts continue to encourage them.

At the close of the Canton Convention, my resignation from the Women's Board became effective. And now it is my happy privilege to introduce my successor, Mrs. H. Andrew Bruder, as the Secretary of Negro Work. For several years she has been Secretary of the Teen-Age Department and become acquainted with all our various missions. Mrs. Bruder, a graduate of Muskingum College, is the mistress of the manse at McKeesport, Pa. She has been active in local and presbyterial missionary societies. May this section of the Lord's work go forward with even more fruitfulness under her guidance.

Mrs. H. Andrew Bruder

My fifteen years of service on the Women's Board have been busy but most rewarding. Once again I have found that one never does anything for the Lord without reaping wonderful blessings. It has been a real pleasure to work with and for those in our Negro missions, and to share in their joys and sorrows. Their friendship is precious.

The following verse came to me in a Christmas letter from Mrs. Bailey, first vice-president of the 1956 Convention. I use it with her permission as my prayer for friends throughout the church.

"Dear Lord, my friends have been to me
Interpreters of love divine,
And in their kindness I have seen
Thine everlasting mercy shine.
And so I pray on this, Thy day,
That Thou wilt search through gifts of Thine,
And choose the rarest, fairest ones,
To shower upon those friends of mine."

Indian Missions

MRS. WALLACE G. McGEOCH
266 Second St., Leechburg, Pa.

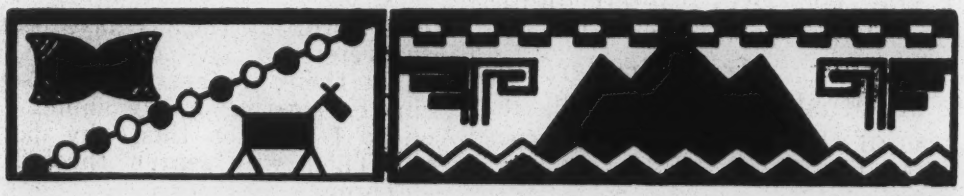
Truest things in life
Spring from genuineness.

A CHAPEL AT OLJATO

As you receive your MISSIONARY HORIZONS, work will have begun at Oljato Christian Mission to make a dream come true. The Rev. and Mrs. David F. Gordon, who have been appointed to assist with the work at Oljato, arrived on the field in June to help the Rev. and Mrs. Fred C. Patterson that everything might be ready for the work campers to make this dream come true. The work camp at Oljato will be the fulfillment of a plan started last year. In 1955 the Vacation Church School project was "A Church for the Navahos." The offerings received from the children of our denomination and some additional gifts amounted to $12,049.27. Now the Youth Fellowship has joined the venture with a work camp which is actually building the church. The Board of American Missions is also helping in the project for it is directing the technical side of the camp, furnishing the plans for the church building. The women have provided funds to build a house for the "mission helper," which house is being used by the campers as they work on the chapel. Thus the children, the youth, and the adults of our Church through the Boards of Christian Education, American Missions, and Women's Board are joining in this cooperative work and because of their united efforts the Navahos at Oljato will soon have a church in which to worship.

Sabbath afternoon services are held in the hogans of the families living far from the mission station. There was recently a total of 15 such services held with a total attendance of 272. Eliminating those who attended more than one service, the Rev. Mr. Patterson reports that at least 38 families have been reached with the Gospel message in these services. It was necessary to travel 360 miles over sandy trails to reach the Indian homes. The longest trip was 35 miles and took eight hours for the round trip and the service. As the Pattersons and the Gordons continue to minister to the Navahos in their homes and in the new chapel, let us continue to remember them in our prayers that many Indian Americans among the Navahos may be won to Christ.

Word was recently received of the death of Judy Smith, five year old daughter of the Rev. and Mrs. Leslie Smith of our Stilwell Mission. The illness of only one day's duration was diagnosed as spinal meningitis. Many women of our Church will remember having met and heard Rev. Mr. Smith at our WGMS Convention in 1955 at Buffalo, N. Y. The sympathy of the entire Church is with the Smiths at this time.



Mountain and Presbyterial Missions

MRS. FRED M. BLICK, Secretary
306 Maple Street, Irwin, Pa.

Beautiful things in life
Spring from loveliness.

AN APPRECIATION

Many friends will find it hard to think of Frenchburg apart from Mr. Arthur Gathman, who has been a part of the work there for the past 13 years. For the last nine years he has been superintendent of the school and supervisor of the Jane Cook Hospital and all other campus activities. As he has now resigned to accept another position the Women's Board wishes to express appreciation for his long service.

Under his administration the school has grown not only in enrollment and faculty, but in physical equipment as well. A new grade school was erected, thus releasing space for an enlarged high school, increased by more than a hundred students. A new store for the sale of used clothing was built; a large room in the basement of the dormitory, formerly used for the clothing room, was converted into a most attractive lunch room for the hot lunch program. The last important improvement was the beautiful new Nurses' Home for the Jane Cook Hospital. Many other smaller improvements were made and the buildings and campus were always kept in splendid condition.

Mr. Gathman was deeply interested in the church and was an elder and clerk of the session for a number of years.

As a member of the community he was interested in all local affairs and at one time was a member of the Town Council. In larger interests he is a member of the board of directors of the Rural Electric Cooperative Council and was for a time its vice-president.

He was interested in everything that affected the community, but, of course, his deepest interest was in the School. He was popular with the students and concerned for their spiritual as well as mental development. Christ and His claims were constantly held before them and his prayers followed them out into life.

It is with regret that Mr. Gathman leaves Kentucky, where, with his efficient wife, he has been engaged for 24 years in religious and educational work in different mission fields. However, his new position is a distinct advancement as he joins the faculty of Sterling College where he will direct the Bureau of Counselling and Adjustment as well as teaching some educational courses. We know that wherever he goes his strong Christian influence will be felt, as it has been in Frenchburg.

The Women's Board greatly appreciates Mr. Gathman's fine service in the Frenchburg work and the prayers and good wishes of the members of the Board will follow him into his new work.

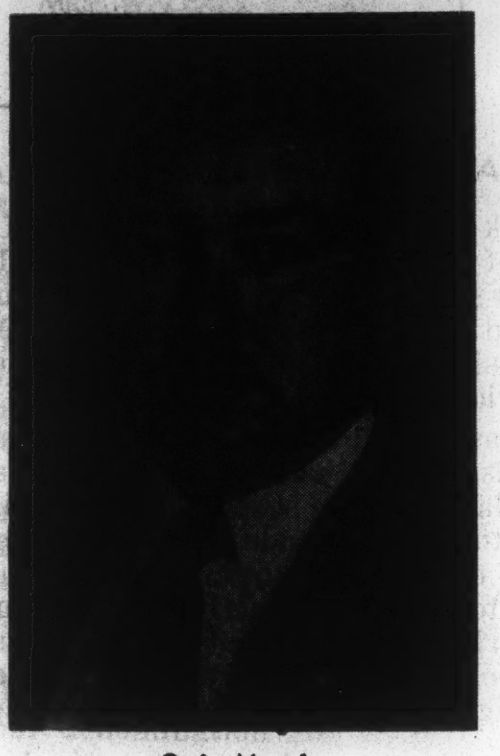
Mrs. Edgar B. Murdoch, former Secretary of Mountain Work

Whosoever would be first,
Let him serve his fellow man;
Feed his hunger, quench his thirst;
Lift his eyes to heaven's span.

Marjorie Chavenelle

WILL GUIDANCE HELP THE SITUATION?

By OTTIS MURPHY, Principal, Ezel High School, Ezel, Ky.



Ottis Murphy

Before becoming principal of Ezel High School in the fall of 1955, I taught there for two years in the fifth grade. During this time, I noticed that quite a number of the high school students were dropping out of school and I decided to do some research to try to ascertain what per cent were dropping out, and if possible, why they were dropping out of school.

The principal, Miss Larue Millen, provided the statistics on the number that had entered as freshmen, the number that had dropped out, and the number that had graduated each year for the last 10 years. After calculating the percentage of "drop outs" for each of the 10 years, I averaged them and found that 45 per cent of the students who entered Ezel High School as freshmen during this 10 year period dropped out some time during the four years and failed to graduate.

Following the same procedure, I made a survey of all the high schools and students who entered high schools in Kentucky during the same 10 year period and found the State average of "drop outs" to be 44 per cent. According to this study, Ezel High School is about on an average with the rest of the high schools in Kentucky in the per cent of "drop outs."

Believing that 45 per cent is too many of our boys and girls to drop out and never finish high school, upon becoming principal I decided that one of my objectives would be to try to reduce the number of "drop outs" in every way possible. My plan was to use all the informal techniques of guidance and counseling that I could find or think of which might serve to hold these boys and girls in school until they graduated.

In this short article, it will not be possible to go into all the phases or techniques of guidance but I like to think of and define guidance as a kind of "Individualized Education." To the writer, guidance is one of the most difficult of all educational subjects to discuss because there are so many different ideas concerning its nature and functions. When you mention guidance, some people feel that it is as broad as all education while others would restrict it to some relatively narrow aspect such as vocational guidance. The writer likes to believe that, ideally conceived, guidance means to try to help each individual discover and understand his or her abilities and interests, encourage him to develop them as fully as possible, relate them to his life goals, and finally to reach a state of complete and mature self-guidance and become a desirable useful Christian citizen in our democratic social order.

At the beginning of the 1955-1956 school year, Ezel High School had an enrollment of an even 100. During the year four of these left us and became "drop-outs," that is, they quit school and do not plan to re-enter, as far as I know. I certainly do not mean to convey the idea, nor would I

want anyone to multiply four times four and come to the conclusion, that the per cent of "drop outs" for this group is going to be reduced to 16 per cent. However, I do plan to keep in close contact with our boys and girls and try to discover their problems while they can be solved, help them develop self confidence and responsibility, and encourage them to establish worthy attainable Christian objectives.

Following is a speech which one of our 1956 graduating senior boys, who was chosen by his class, wrote himself and delivered at our commencement exercises this past May 16. I had better explain to the reader that if this speech seems a bit "top heavy" with legal thinking, he had just finished a course in Democracy taught by the writer. Anyway, it will give a reader a better idea of what and how the students think about Ezel School than the writer.

There were 20 graduates in this class and it seems that about 50 per cent will continue toward higher education this fall. Their fields of interest include: vocational agriculture, teaching, law, nursing, business, and aeronautics. If there should be readers who are interested in hearing more about the work at Ezel from this humble servant's experiences and observations, let your interests be known to Mrs. Fred M. Blick and the writer will be happy to cooperate.

EZEL SCHOOL HAS HELPED US

By JAMES WALTER NICKELL

Now the time has come for us to be graduated from high school. If we had continued in the attitude some of us had not long ago, we would regard this achievement as the end of our education. At that time we were nearly through school; the prize, our diploma, was almost within our grasp, and we looked out ahead of us into a horizon we never dreamed existed. There were fields of knowledge, untouched by us, which we saw for the first time. That was the only disillusionment of our school years that was pleasing to us. We saw the sciences—astronomy, biology, chemistry; the arts — music, literature, philosophy — and we realized that our education has only begun. There are at least four more years of school ahead of us now, and even when we have completed that, we will go on learning through experience. Emerson said: "Only so much do I know as I have lived." But there is no royal road to anything worth while and we are thankful that we have a chance to learn.

So our graduation tonight is not a completion, but a continuance on to education higher and more advanced. This is just a resting-place where we can stop and take inventory of what we have learned. For we have learned a few things.

We have had the opportunity to study the following subjects during the past four years: either four years of agriculture or four years of home economics; four years of English; four years of Bible; three years of physical education; one year of American history; one year of American government; one year of European history; one year of speech; two years of typing; two years of Spanish; one year of biology; and two years of science.

We have learned other things in addition to these subjects, one of the most important being the principles of democracy. That has been emphasized this year and I believe we understand the workings of our government more clearly. We have learned that democracy is government by the people and that it is our duty to participate in our government as much as possible. Aristotle said: "If liberty and equality, as is thought by some, are chiefly to be found in democracy, they will be best attained when all persons alike share in the government to the utmost."

We can help in making our laws by electing the legislators who will best represent the people. We will be able to do this only if we are aware of the activities of our governmental leaders. In the words of H. G. Wells: "Before he can vote, he must hear the evidence. Before he can decide, he must know . . . Votes in themselves are useless things."

We must all come to a realization of what our democracy really means to us. We should never take it for granted. Our efforts ought to be directed toward building up a secure defense of our government

which invading evils will not be able to tear down. Thomas Paine wrote: "Those who expect to reap the blessings of freedom must undergo the fatigues of supporting it." One of the best ways to support our government is to obey its laws. We do have the privilege of electing the leaders who make our laws, but after they are made, we do not have a choice if we will obey them or not. The law must be respected and obeyed. Frank MacGruder, the author of our text on American Government, wrote: "The liberty we enjoy is a liberty under law. Like any form of government, our democracy is dependent upon law and law enforcement for its life. There is a difference between obedience to law and respect for law. No government can endure unless there is obedience to law. Respect for law is deeper than obedience to law. Respect for law must be built up in the American people until it becomes a National Virtue. If this can be accomplished, the success of the experiment which the founders of our nation began will be assured." Abraham Lincoln said: "Let every man remember that to violate the law is to tear up the charter of his own and his children's liberty."

One of our recent Presidents made the following statement about the importance of law enforcement and law observance:

"Laws, of course, represent restrictions upon individual liberty, and in these very restrictions make liberty more secure. For the common good, the individual surrenders something of his privilege to do as he pleases, and so organized society is possible. It is successful just about in proportion as laws are wise, as they represent

deliberate and intelligent public opinion, and as they are obeyed. Civilization had to travel a long way before it came to be commonly accepted that even an unwise law ought to be enforced in orderly fashion because such enforcement would insure its repeal or modification, also in orderly fashion, if that were found desirable.

"I do not see how any citizen who cher-

ishes the protection of law in organized society may feel himself secure when he himself is the example of contempt for law. Clearly there is call for awakened conscience and awakened realization of true self-interest on the part of the few who will themselves suffer most when reverence for law is forgotten and passion is expressed in destructive lawlessness. Ours must be a law-abiding republic, and reverence and obedience must spring from the influential and the leaders among men, as well as obedience from the humbler citizen, else the temple will collapse."

But in the opinion of Alexis de Tocqueville, America's greatness does not lie in her laws, her land, or her cities. When he visited America about 1850, he had this to say: "America is great because America is good, and if America ever ceases to be good, America will cease to be great."

Aristotle said: "In practical matters the end is not mere speculative knowledge of what is to be done, but rather the doing of it. It is not enough to know about Virtue, then, but we must endeavor to possess it, and to use it, or to take any other steps that may make us good."

One of the main efforts of the teachers here has been to instruct us in what will help to make us good. They have shown us that "It is not in every one's power to secure wealth or honors, but all may be good."

As for knowledge, St. Pierre said: "If it be delightful to acquire knowledge, it must be more so to diffuse it. The noblest reward of knowledge is the pleasure of an ignorant man instructed."

Our teachers have taught us the subjects we needed to learn, but they have not stopped there. They have met the qualification Emerson set for a teacher when he said: "It is the true office of a teacher to show us that God is, not was; not that He spoke, but that He still speaks." They have shown us by their own actions to "Love thy neighbor as thyself."

Love is the life of man. Charles Eliot, who was president of Harvard, had this to say about life: "Nobody has any right to find life uninteresting or unrewarding who sees within the sphere of his own activity a wrong he can hope to remedy, or within himself an evil he can hope to overcome."

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

Best-of-all things in life
Spring from godliness.

A TRIBUTE TO MISS RENA L. HOGG FROM "LINWOOD"

"And all the trumpets sounded on the other side." Surely this was true of our dear "Miss Rena," as she joined the company of the redeemed and was welcomed by her Lord whom she loved and served so well.

At the P.M.I. she was our beloved big sister. To the Egyptian pastors she was "a mother in Israel." How patient and kind she was as she listened to their pleas for help and shared with them her rich experiences! Her knowledge of and fluency in the Arabic language was impressive. As she had been born and brought up in Egypt it was like her native tongue. As a member of the "Language Committee" she was a tower of strength to the new missionary struggling with a difficult foreign language.

Her love for her Lord and for Egyptians made her a most fruitful worker in His Vineyard there.

Dora Mason
Nellie Smith
Esther W. Wilson

* * *

WOMEN'S WORK IN TAXILA

Taxila seems like a far off isolated place on the map, but I assure you it is a very busy center both for patients and visitors. Since coming here 15 months ago, my women's clinic has steadily increased. Because of the custom of veiling Muslim women so that men may not see their faces, they prefer to have a woman doctor treat their diseases, so our women's clinic is always a busy place. Just recently a Raja's family has taken over six out of eight of our private family quarters for women. Eleven members of his family are under my treatment at present. One of the older women had a slight stroke; three others have heart disease and high blood pressure. The younger ones have various troubles—some imaginary—but all getting treatment here. It is a wonderful opportunity to give them the Word of God and present to them the Gospel of Christ while they have come from their mountain village and from the big fortress-like house that they live in. The other day one of the sons of the house came down with his three hunting falcons. Each one was attached to its keeper by a chain. These birds cost 1,000 rupees each and are highly trained to pick up birds that have been shot, much as a hunting dog would.

Taxila is the focal point just now for a great influx of eye patients. They come, for the most part, from the Northwest and Northeast Frontiers of Pakistan. These hill people are usually unhygienic in their habits and suffer from insufficient and improper diet, so that they are victims of cataracts and other eye diseases. Many of these are old, old people. It is pathetic to see them leading each other around, the half blind leading the blind. Dr. Christy, the eye surgeon here, has relieved many of their eye troubles and helped them to see again.

Time goes fast! Each day seems so filled up with the daily work. I never expected to be so busy as I am at Taxila Hospital. But with my two jobs—the Leper Asylum takes up my Wednesdays and many nights—and the busy women's clinics have become very heavy this spring and summer. I like to be busy, and I realize more and more how great the need of the women of the Taxila area is.

Our fine women's ward has been full and overflowing for months. I have managed with special money to fix up a nice delivery room, where I

can also do many gynecological operations, and so do not need to use the big operating room during the "Eye Season," when they are so busy there. Doctors Brown and Christy have been more than willing to assist me in major surgery on my operating day, which is Friday. So everything has worked out well, I think, and I have been very happy in the work at Taxila.

I have enjoyed so much my Bible class on Saturday evenings with the staff. Margaret Murdoch's coming has been a great inspiration and help. She and I live together.

Reba C. Hunsberger, M.D.

* * *

THREE INTERLUDES

Interlude No. 1 was really a part of the literature work—it was a week spent at Gereif (North Sudan) at the institute for the Bible women who teach in the homes. One of our great needs is simple reading material to give to the women they are teaching to read. So in the class I had with them we pooled our ideas for subjects that could be used in writing articles for these newly literate women. We practiced writing different types of articles and the teachers were surprised and delighted to see that the same information could be communicated and made interesting in the form of an essay, dialogue, question and answer, or drama. The little play acted out by the "drama" committee caused great hilarity, but showed how a woman learning to wash dishes correctly could do much in preventing the spreading of disease from one member of her family to another. The articles started and ideas collected during the week provided *more* work but mean the first step taken toward the preparation of much needed material.

Interlude No. 2 was another week at Gereif at a children's conference for Juniors of tri-city churches. This is the third year that such a conference has been held under the leadership of Aleta Matthews. This year I went along to help. It was a small conference as far as number of children goes but an important one, we felt, not only because of what the children learned of the Bible and of living together, but also because of what it did in training the older young people who went as leaders. Conferences of this kind are not the well-known thing they are in America.

Zaghloul (don't worry if you can't pronounce it, it's rather a strain even on those who have learned the throaty *gha* sound) is a young man of about seventeen from the Omdurman Church who gives great promise as a young leader. He is a son of one of the elders—a quiet, thoughtful boy. We thought he showed considerable wisdom on the first evening when one of the little girls was painfully homesick. Nothing anyone said or did was of any avail to assuage her tears. Finally Zaghloul put his arm around her and led her away from the others. In a moment she was back laughing and happy. The miracle was explained when we learned that he had merely said, "Tomorrow a car will be going to Khartoum and you can go home." Of course, by "tomorrow" she was having such a good time that the available car had no attraction.

Interlude No. 3 has about come to an end. It is a vacation in the Red Sea Hills at a government rest camp. This is the first year it has been opened since 1950—a big boon for us missionaries because without it there is no local place for a short vacation. Candelabra (cactus) trees and Erkowit bushes keep the dry rocky hills from being too barren. There are plenty of chances for hikes among the hills where one often comes upon the tents of the *hadendowas* (Fuzzy-Wuzzies), the native inhabitants of the area. While not affording a cold climate, it is cool and comfortable in comparison with the scorching sun and dust storms now being experienced in the Khartoum area.

E. Verna Pillow

BREVITIES FROM LETTERS

To some of you we send an additional word of thanks for the boxes of used greeting cards that you have sent us by book post. They are stored away now and will be most useful next Christmas in many ways. Some of the everyday cards, though, are being used as rewards and motivation for good work in classes and among our boarders. Not a card is wasted. I could spend endless time, if I had it, going through the cards you have sent admiring their beauty, their originality, and their messages. I am glad to see so many of them with the real message of Christmas; we want that kind.

Mrs. Sara E. Baker,
P.M.I., Assiut, Egypt

I found Egypt as wonderful as everyone said it would be! The people here are so nice and immediately one feels a part of the big happy Mission family. Naturally, there are times when the burden of work is so heavy we become discouraged and wonder when we are going to get some new people out to help. But then, together through prayer we are lifted up again, and He gives us the strength to carry on, and the faith that answers to personal problems will come.

Jean Stultz,
Tanta Hospital, Egypt

I am going back to the schools for girls in Atbara. I will be in charge of these schools, but this year for the first time we have a committee from the members of the church who will have to take some of the responsibility. There are some evidences still of lack of agreement among the teachers which I wish you would remember in prayer as we open school. We need a full enrollment to be able to pay the raises which we have promised the teachers. We will have about 20 teachers and the enrollment should be between 450 and 500.

The two young ladies who have been in America from our Khartoum North School to prepare themselves for a larger place of responsibility sailed to England, thence to Port Sudan. They will need our prayers as they take over the administration of the school at Khartoum North, much of the work which has been done by a missionary.

We will need your prayers in carrying forward the work we are trying to do for the Master and especially in these days when new things are being worked out in the Sudan.

Mary Jane McKnight,
Atbara, North Sudan

We would like to tell you a little of what we see when we go with Miss Linda, the Bible woman, on Sabbath afternoons, to call in the homes of our workers. Since there are roughly 150 employees working in the hospital, and these ranging from cleaners to doctors, we see quite a cross-section of life and have some opportunity to understand a little of their problems and circumstances. Lately we have been visiting those who live in our own city and its outskirts. Later we hope to get to those who have their homes in nearby villages.

The first thing we see is the splendid hospitality of the people of this land. Always they use the gracious Arabic phrases saying to the guest "You honor us," "You bring light to our home," "A blessing has come to us." Truly our Western ways of expressing greeting and welcome are less picturesque and poetic. We try to give the right reply. You see for every salutation there is a customary reply. In the everyday speech here God is brought into practically every conversation. When asked, "How is your health?" the answer is, "Praise the Lord." When one is asked to do something, instead of answering "Yes," his reply is almost always, "In the will of the Lord."

Dr. and Mrs. Paul Jamison,
American Mission Hospital,
Tanta, Egypt

NEWS FROM PAKISTAN

The long and serious illness of Jean Black has made it necessary to send me to Pasrur District in September. Jean, we trust, is on the way to recovery. Please write "Eva Hewitt" on a little card and list underneath these requests for prayer (put the card where you will often be reminded):

Grace for the change of work; wisdom and skill for a new set of mission accounts; understanding and sympathy for a fresh multiplicity of human problems of the poor; a renewed vision for service among simple village people; the unlettered parents of the girls and boys in our schools; physical strength and protection from disease; a steadfast and overcoming desire to abide in Christ and to have His mind and His fullness. (Psalm 61 has recently taken on new meaning for me.)

With thanksgiving for you,

Eva Hewitt

* * *

All of us here in Hajipur, Sialkot, hate to see Eva leave, for many reasons, but we realize it is necessary for her to help Jean in Pasrur. I have appreciated her help and training as I have been getting started in the work here. Because Gene Purdy's coming is delayed it places on me the double burden of both boarding and day school accounts. I had only the day ones before and Gene will take over this responsibility when she comes. Besides this, there are so many things to plan and care for that at times it looms up as an almost formidable burden. Being in my first term, language also is still a barrier. I keep this quotation in front of me: "Remember, the task ahead of you is never as great as the *Power* behind you." If you are faithful in praying for me, that Power will be released to make my burden light and service acceptable. Thus I rely on your prayers for love, peace, patience, and all it takes to be a usable vessel in His sight. Edith Williams, our Pakistani principal, is here of course to guide and help me, so I won't be entirely alone.

Marie Allison

* * *

LUXOR SCHOOL

This is a girls' school—we take boys only in the kindergarten—which was started about 1890 as a day school only. The present building which made possible a larger boarding department was first occupied in 1904 and is still in good condition. Our course covering 12 years of study is comparable to the American high school, but since it is the one prescribed by the Egyptian Ministry of Education — with Bible and some English added—it equals part of the college freshman year. We teach Arabic and English throughout the course and French in the three secondary years. When our girls finish, they have also studied general science, physics, chemistry, arithmetic, geometry, algebra, history, geography, sociology, philosophy, besides drawing, Bible, and some home economics.

In our school, we continue our daily chapel exercises and Bible classes, our Christian Endeavor and missionary meetings. On Thursday the girls themselves conduct chapel, leading a regular devotional meeting or giving a religious play. We have had two Communicants' Classes during the year and three girls united with the church. A Bible teacher was with us more than a week in March and helped the girls very much spiritually, through her talks in meetings and through personal conferences. Miss McClellan, our evangelistic worker in the city and district, had a girls' club which meets on Fridays for religious meetings and fellowship. Many help in the choir and we hope they will conduct two Daily Vacation Bible Schools this summer.

Martha C. Glass

Temperance and Social Education

MRS. W. J. H. McKNIGHT, Secretary
36 Iroquois Drive, Pittsburgh 28, Pa.

The preceding boxed headings form a poem, "Springs of Joy," by Clifford L. Near.

This page is being hurriedly written as we travel from conference to conference on the West coast.

It is our privilege this summer to participate in California Synod Conference at Mt. Hermon, Calif., and Columbia Synod Conference at Seabeck, Wash. The Mt. Hermon Conference lasts for five days and includes the women of the presbyterials as well as the men of synod. In addition to both the men and women at Seabeck, there are also youth conferences for both Pioneer and Builders' groups.

In view of this wide variation, these meetings provide wonderful opportunities for instruction, inspiration, and fellowship. It was my privilege to speak to all of these different groups on the subject of Temperance Education; to the women alone concerning our WGMS work in general, and to teach a series of five Bible lessons to Pioneer youth at Seabeck.

In addition, we spoke in churches at Fort Morgan and Denver, Colo.; Los Angeles, Calif.; Albany, Willamette, and Portland, Ore. While in Los Angeles we were honored at a barbecue for some 30 of our pastors and wives given by Mr. and Mrs. Wallace Rogers of the Westminster Church. It will be remembered that Mrs. Rogers was vice-president of the Nampa WGMS Convention. We were also graciously entertained in the homes of the Charles Leipers of Fort Morgan, the Carl Kisslings of Denver, the Boyd Pattersons of Albany, the Edward Pattersons of Willamette, and the John Nevins of Portland.

May we personally express our great joy in sharing Christian fellowship with these dear people in these wonderful synods of the West. It is a thrill to experience again the warm bonds of love and service which bind us together as a great church family even though we are geographically separated by many thousands of miles. It re-emphasizes the fact that our work is one great work and that we all serve one Lord and Master.

Increased Interest in Temperance

It is most encouraging to note the increasing interest in the subject of alcohol education, especially among the young people. It is more than ever my conviction that this education should begin at an early age and be given strong and vigorous emphasis through the junior high age level.

Lecture at Loma Linda

For several years we have given considerable publicity to the Institute of Scientific Studies for the Prevention of Alcoholism held each July at Loma Linda, Calif. You will therefore be interested to know that our United Presbyterian Church was represented on the faculty of the school through an invitation to me to deliver a lecture on the subject of "The Church and the Prevention of Alcoholism." It was suggested by the Dean that the second part of the hour-long lecture be devoted to the story of how our Church is operating in the field of temperance, and that an additional half hour question period deal with this subject. It is a challenge to us to know that our Church has gained sufficient recognition in this area of its responsibility as to be, in the Dean's words, "used as an illustration of how a church can carry on a program of temperance education."

The American Institute

It is of further interest that an Eastern Institute patterned on the

(Continued on Page 59)

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

NEW MATERIALS

A number of new publications should be ready in September to help you in program planning. A new leaflet for the *Officers' Packet—Guides to the Goal for a Program Chairman* —has suggestions for both society and presbyterial program committees.

Is your society a new one, or do you plan to start a new group? A suggested program (mimeographed) for new societies or circles to use during their first year concentrates on background information that will help new United Presbyterians and not-too-well-informed not-so-new ones understand the missionary program of our Church. Ready sometime before January 1, 1957. 10¢ each.

May We Introduce—Negro Missions by Dr. A. K. Stewart gives the history and a present day view of United Presbyterian mission work among Negro Americans. Free—Board of American Missions. *Frenchburg Mission* and *Ezel Mission* (each leaflet 3¢) give in brief form a picture of our mountain work. These three items will help with your study of the Home Missions theme, "Mission Field: U.S.A.," to be used during the fall months. See also *A Look Ahead in Missionary Education*, published in the May 28 issue of *The United Presbyterian* and mailed to all pastors, Women's society presidents, Teen-Age sponsors, and Junior superintendents.

1957 Reading Course lists are ready! Free! (Be reasonable in your requests.) Books will be reviewed in the October and November issues of MISSIONARY HORIZONS and copies will be available for your inspection at fall presbyterials.

We are cooperating with other Presbyterian women (US and USA) in the production of two pieces of material. Many of you used the *Advent Tryst* last year in your private devotions during December. The new booklet is promised for September. 5¢ each or 25 for $1.00. Join with thousands of Presbyterian women in this preparation for Christmas. Mrs. J. Lowrie Anderson is our writer in this 1956 edition.

A new cooperative venture is a Bible study, *Jesus' Teaching on Citizenship*, prepared by Dr. E. T. Thompson of the Presbyterian Church, US. There are 10 lessons with helps for home study and topics for discussion. If you have a Missionary and Church Service society this would provide a fine study for circles, or it would be useful as a special study for Bible classes, either for the Sabbath morning session or for the monthly meeting. 20¢ each; 6 for $1.00.

We have prepared for mailing to each presbyterial president a packet of suggestions for conferences on various topics for use at presbyterial meetings. Extra copies are available if several societies want to meet together to discuss some phase of the work—Women, Teen-Age, Junior, Thank Offering, Temperance and Social Education, Prayer, or Literature.

We hope the *Fall, 1956, Catalog* will be ready by September 15.

Program Calendars will be ready about November 1. 10¢ each. Send orders to Mrs. Ralph H. Arnold, 510 S. Trenton Avenue, Pittsburgh 21, Pa.

Prayer Cycles will be ready about December 15. 10¢ each. Send orders to Literature Department.

A new leaflet, *Education in the North Sudan*, by Marguerite McClellan will be ready about October 1. 3¢.

PROGRAM SUGGESTIONS

September, October, November

Books—

Mission: U.S.A.—Hoffman. Cloth $2.50, paper $1.25

This Is Your Neighbor—Shotwell. Paper 50¢

Adult Guide—Lamott. Paper 50¢

There Is No End—Goodwin. Cloth $2.50, paper $1.25

Frontier Books—each 25¢. *Crusader for Justice, Missionary to Oregon, The Bishop of All Beyond, Wagon Wheels West*

Film—*City Story*. Black and white, $12.00 rental

Map—*Friendship Map: Makers of the U.S.A.* Large $1.00; small $1.00 a dozen

Recreation—*Fun and Festival from the United States and Canada.* Paper 50¢

United Presbyterian Missions—*May We Introduce—American Indians*, 35¢; *May We Introduce—Mountain Missions*, 30¢. *May We Introduce Church Extension* and *Let Us Look at American Missions*—free from Board of American Missions.

THE TEENS

(Continued from Page 45)

who will be the writer of this page in the following issues. Mrs. Wunderley is president of the group sponsoring the Teen-Age society in her home church at East McKeesport, Pa. Together with her husband, she directs a youth group also, so she is well fitted to encourage and guide our Teens Department.

I have enjoyed my work with the Teen-Agers for the past two years and wish to thank all of you who have been so helpful.

TEEN TATTLER

Concluding reports of new groups:

"The Teen-Agers" in the Rennerdale Church, Monongahela Presbyterial, with Carol Ann Walker, president; Mrs. James G. Gibson, sponsor; 21 members.

The First Church of Columbus, Ohio, Xenia Presbyterial, reports the "Ruth Wilson" Society with 30 members.

The Logan's Ferry Church, Westmoreland Presbyterial, has a Teens group with Norma Kerr, president, and Mrs. Fred Bishop, sponsor.

A new group in the Elmwood Avenue Church in Erie, Pa., Lake Presbyterial, Mrs. Robert Giffen, sponsor.

TEMPERANCE AND SOCIAL EDUCATION

(Continued from Page 57)

Loma Linda Institute is being inaugurated this summer at the American University in Washington, D.C. While the time was too short to give much publicity to this new venture, it will be attended by our new Executive Director, Mr. Howard Maxwell, and by a member of our Committee, Dr. Robert H. French, as well as for part time by myself. We are also hopeful that some others may decide at the last moment to attend.

We give you this information because it is *not too early* to begin plans for attendance next year. Please speak to your pastor concerning it and write us for information about both Institutes if there is any interest whatsoever on the part of any leader in your church.

TRIBUTES

Mrs. Bina Hawley
Mrs. Cora Brown

The Woman's Missionary Society of the United Presbyterian Church of College Corner, Ohio, wishes to pay tribute of love and respect to the memory of Mrs. Bina Hawley and Mrs. Cora Brown who recently passed away.

They had a deep interest in all phases of Christian work and were ever ready to help when called upon. Both were Life Members of the WGMS and were regular in attendance at all church meetings as long as health permitted.

We will miss them greatly and extend to their families our deepest sympathy.

Committee

Mrs. Richard Heigl

The Women's Missionary Society of the Mt. Nebo United Presbyterian Church of R. D. 1, Sewickley, Pa., wishes to pay tribute to the memory of a beloved member, Mrs. Dorothy Schrann Heigl.

Mrs. Heigl was a faithful worker in the various departments of the Church and Sunday School. She was always ready and willing to do much more than was expected of her and always found time and strength for just one more thing.

During many long months of suffering she remembered the sick and aged with letters, cards, and personal calls. Indeed, her outstanding characteristic was her ability to think of others first and to love her neighbors more than herself.

At the time of her death Mrs. Heigl was Temperance Chairman for the year and a Life Member of the Society. Her great faith in God was reflected in her loving and outgoing personality and her sense of humor which never seemed to desert her through many tedious times of suffering.

She was a wonderful friend and devoted wife and mother.

We extend to her loved ones our deepest sympathy.

Mrs. Donald Grove
for the Mt. Nebo Women's Missionary and Church Service Association

Mrs. Grace McMaster

The Women's Missionary Society of the United Presbyterian Church, Elderton, Pa., wishes to pay loving tribute to the memory of Mrs. Grace McMaster who passed away March 30, 1956.

Our lives have been made richer by having known her. We shall cherish the memory of her faith, devotion, love and cheerfulness. In her quiet, unassuming manner she taught us all humility and her presence at our meetings was an inspiration to all who knew her.

"Precious in the sight of the Lord is the death of His saints."

The Committee

Mrs. E. D. McKune

The Jane Winmore Missionary Society of the United Presbyterian Church of Leetsdale, Pa., joins together with many others to pay loving tribute to the memory of Mrs. McKune, the wife of our pastor, the Rev. E. D. McKune.

In addition to Mrs. McKune's devoted work as editor of MISSIONARY HORIZONS, she was constant in her interests and served faithfully in the Primary Department of our Sunday School.

Only those whose privilege it was to work with Mrs. McKune in our own missionary society know the value of such a faithful and devoted friend of all those working in the mission fields of the Master.

She taught us all humility and her presence at our meetings was an inspiration to all who knew her. We shall cherish her memory and devotion to the work of our church and especially to our missionary society.

The members of the Jane Winmore Society will long be reminded by the compassion Mrs. McKune had for all those in need, by her faith in her Lord, her patience and courage to accept God's will during her illness. Her life was a challenge to us who worked with her in our society—a challenge to deeper loyalty to our Lord. She was truly a servant of God.

To all her loved ones, especially her mother, Mrs. Alice Brand, and her devoted husband, Rev. E. D. McKune, we extend our sincere sympathy.

"Blessed are the dead who die in the Lord, for their works do follow them."

The Jane Winmore Missionary Society

Mrs. Margaret Bell

Since our much loved Mrs. Margaret Bell has passed to her heavenly home, the women of the Afternoon Missionary Society of the First United Presbyterian Church of Wilkinsburg wish to honor her memory.

For many, many years she was a faithful member of our church, the Missionary Society, and the Sabbath School. She was a great worker on the Industrial Committee of the church. She also was a charter member of the WCTU.

We shall miss her, not only for her regular attendance at our meetings, and as a generous supporter of the missionary cause, but as a sincere friend, for "None knew her but to love her."

She made many friends during the years and never lost her cheerful outlook on life.

We extend our sincere sympathy to her loved ones.

"Death is just a passing
To God's sweet world above,
Death is just the entering
Into God's Eternal Love."

The Afternoon Missionary Society

(*Continued on Inside Back Cover*)

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

_____Stilwell, Okla.
Rev. E. W. Machamer_____Warm Springs, Oregon
Mr. E. A. Penney_____
_____Simnasho Mission, R.F.D., Warm Springs, Ore.
_____Tama, Iowa
Rev. F. C. Patterson, Oljato Christian Mission_____
_____Kayenta, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KENTUCKY

Supt. and Mrs. Arthur Gathman_____Frenchburg, Ky.
Mr. Geraldine Galloway, H.S. Prin.____Frenchburg, Ky.
Mr. Lester McCauley, Elem. Prin._____Frenchburg, Ky.
Miss Ruth Ulbrich, Secretary_____Frenchburg, Ky.
Mrs. Clay Banks_____Frenchburg, Ky.
Mrs. Elsie Bashford_____Frenchburg, Ky.
Mrs. Irene Birchfield _____Frenchburg, Ky.
Mrs. Louise Burtner_____Frenchburg, Ky.
Miss Alice Childs _____Frenchburg, Ky.
Miss Francina Dyer_____Frenchburg, Ky.
Mrs. Florence Eiler, Matron_____Frenchburg, Ky.
Miss Lois Heykoop _____Frenchburg, Ky.
Mrs. Anna M. Hieronymus_____Frenchburg, Ky.
Mrs. Alice Hughes_____Frenchburg, Ky.
Mr. S. O. Linderholm_____Frenchburg, Ky.
Miss Esther Marie McDowell_____Frenchburg, Ky.
Miss Joyce Murphy_____Frenchburg, Ky.
Miss Bertha Pecht_____Frenchburg, Ky.
Mr. Robert Randall, Coach_____Frenchburg, Ky.
Mr. and Mrs. Arnold Ross_____Frenchburg, Ky.
Mr. Zenas Spicer_____Frenchburg, Ky.
Mr. Ashley Stuart_____Frenchburg, Ky.
Mr. Adrian Wells_____Frenchburg, Ky.
Mrs. Clinnie Patterson,
Clothes Room Manager_____Frenchburg, Ky.
Mrs. Lela Horn, Dietitian_____Frenchburg, Ky.
Rev. and Mrs. Ralph M. Donaldson___Frenchburg, Ky.

JANE COOK HOSPITAL

Miss Glendine Lundquist, R.N.
Supervisor _____Frenchburg, Ky.
Miss Joan Johnston, Business Office__Frenchburg, Ky.
Mrs. Berna Phelps, L.P.N._____Frenchburg, Ky.
Miss Bernice J. Olson, Technician____Frenchburg, Ky.
Mrs. Emma Brooks, Dietitian_____Frenchburg, Ky.

EZEL, KENTUCKY

Supt. and Mrs. William A. Heagen_____Ezel, Ky.
Mr. Ran Boggs _____Ezel, Ky.
Mr. and Mrs. Albert Dorsey_____Ezel, Ky.
Miss Zilla Hawthorne_____Ezel, Ky.
Mr. Glen Helton_____Ezel, Ky.
Mrs. Jean Helton _____Ezel, Ky.
Mrs. Duncan C. Henry_____Ezel, Ky.
Mrs. Mildred Little_____Ezel, Ky.
Miss Shirley Lobb_____Ezel, Ky.
Mrs. Fred S. (Ann Adair) McGeech_____Ezel, Ky.
Miss Mayme McGuire_____Ezel, Ky.
Mrs. Elza Motley_____Ezel, Ky.
Mr. Ottis Murphy_____Ezel, Ky.
Mrs. Dorothy Murphy_____Ezel, Ky.
Mrs. Ora Mynhier_____Ezel, Ky.
Miss Elizabeth Newcomb_____Ezel, Ky.
Miss Mabel Parchman_____Ezel, Ky.
Miss Marilyn Tague_____Ezel, Ky.
Miss Florence Wheeler_____Ezel, Ky.
Mrs. Eliza Hulick—Clothes Room Mgr._____Ezel, Ky.
Rev. and Mrs. Orus Rupe_____Ezel, Ky.

Boxes sent to Frenchburg by parcel post or motor freight should be addressed to Mr. Arthur Gathman, Frenchburg School, Frenchburg, Ky., and those sent by railroad or express should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky. For Ezel to Mr. William A. Heagen, Ezel School, Ezel, Ky., if by parcel post or motor freight, but to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky., if sent by railroad freight or express.

CITY AND PRESBYTERIAL

Miss Jean Dickey_____New York Presbytery
70 Mercer St., Paterson, N. J.
Miss Dorothy Partington_____Westland, Pa.
Mrs. R. G. Russell___36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge_U. P. Home, Washington, Ia
Miss Ruth Courter_____Winfield, Iowa

NEGRO MISSIONS

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Supt. and Mrs. K. P. Thomas_____Annemanie, Ala.
Miss Amelia Martin (Bible) _____Annemanie, Ala.
Mrs. M. C. Pugh_____Annemanie, Ala.
Mrs. Alberta Southall_____Annemanie, Ala.

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Supt. and Mrs. A. C. Peoples_____Camden, Ala.
Asst. Supt. and Mrs. J. A. Tyree_____Camden, Ala.
Miss Ethel M. Allen_____Camden, Ala.
Miss Joe Dee Atchison_____Camden, Ala.
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Mr. Martin Dees, Maintenance_____Camden, Ala.
Rev. James F. Reese, Pastor at
Camden and Miller's Ferry_____Camden, Ala

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Miss Gertrude Allen, R.N._____Henderson, N. C.
Mrs. Barnett, R.N._____Henderson, N. C.
(Four other graduate nurses and
twelve other aides.)

HENDERSON INSTITUTE

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Mrs. Eldred Davis_____Knoxville, Tenn
W. S. E. Hardy, M.D._____Knoxville, Tenn
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McCullough Hall _____Knoxville, Tenn.
Miss Esther Johnson, Wallace Hall___Knoxville, Tenn
Mrs. P. H. Parker, Church Missionary_Knoxville, Tenn
Mrs. Mozelle Robinson,
Dean of Women_____Knoxville, Tenn.
Miss Mabel Weir, Dietitian_____Knoxville, Tenn.
Mrs. Mildred Wellman, R.N._____Knoxville, Tenn.

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Mr. John Brooks_____Miller's Ferry, Ala
Mrs. Fannie P. Donaldson _____Miller's Ferry, Ala.
Mrs. Darthular M. Cunningham___Miller's Ferry, Ala
Miss Olivia Hamilton_____Miller's Ferry, Ala.
Mr. Booker T. Hollinger_____Miller's Ferry, Ala.
Miss Mildred Moseley_____Miller's Ferry, Ala.
Mr. and Mrs. C. T. Patterson_____Miller's Ferry, Ala.
Mrs. Allene Reese (Bible) _____Miller's Ferry, Ala
Mr. F. D. Reese_____Miller's Ferry, Ala.
Mrs. Elizabeth Thomas_____Miller's Ferry, Ala
Miss Annie Walton_____Miller's Ferry, Ala.
Mr. Otis Woody_____Miller's Ferry, Ala.
Mrs. Annie Jones, Dietitian_____Miller's Ferry, Ala.
Mrs. Annie McDowell, Matron_____Miller's Ferry, Ala.
Mr. Herman Bridges, Maintenance_Miller's Ferry, Ala.

PRAIRIE, ALABAMA

Supt. and Mrs. William T. Peters_____Prairie, Ala.
Mrs. Leola Jackson_____Prairie, Ala.
Miss Vashti Jones_____Prairie, Ala.
Mrs. D. C. McCall_____Prairie, Ala.
Mrs. Helena Shelby _____Prairie, Ala
Rev. C. C. Brown, D.D., Pastor at Prairie and
Annemanie_____625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Dr. and Mrs. D. F. White__825 First Ave., Selma, Ala.
Mrs. N. D. Williams_____Miller's Ferry, Ala.

MISSIONARIES UNDER BOARD OF FOREIGN MISSIONS

401 West Chelten Avenue, Philadelphia 44, Pennsylvania

% American Mission should be added to each foreign address

EGYPT

Rev. and Mrs. Eugene H. Ammon, 1953—Assiut
Dr. and Mrs. Ewing M. Bailey, 1926—P. O. Box 1422, Cairo
Rev. and Mrs. Kenneth E. Bailey, 1955—Cairo
Miss Helen R. Brownlee, R.N., 1931—Assiut
Dr. and Mrs. Roy Clark, 1955—Tanta
Miss Mary Frances Dawson, LL.D., 1922; 1945—Cairo
Mrs. Ada A. Dunlap, 1924—Assiut
Miss Marjorie J. Dye, 1951—Cairo
Miss Davida M. Finney, 1915—Cairo
Miss Lois M. Finney, 1953—Cairo
Rev. and Mrs. K. G. Fleming, 1940—37 Sidi Metwalli, Alexandria
Miss Elsie M. French, 1909—Cairo
Miss Eleanor L. Gersiek, 1955—Cairo
Miss Martha C. Glass, 1921—Luxor
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice M. Grimes, 1924—Cairo
Miss Faith E. Hamilton, 1954—Luxor
Miss L. Katherine Jacobsen, 1954—Cairo
Dr. and Mrs. Paul W. Jamison, 1946—Box 65, Tanta
Miss Lois D. Kingan, 1926—Benha
Rev. and Mrs. John G. Lorimer, 1952—Mansura
Miss Mary L. Markley, 1954—Assiut
Rev. and Mrs. Paul H. McClanahan, 1947—Assiut
Miss Beatrice H. McClellan, 1948—Luxor
Mr. Everett W. McCreary, 1930—Assiut
Miss M. Evelyn McFarland, 1919; 1949—Cairo
Rev. H. A. McGeoch, D.D., 1920—37 Sidi Metwalli, Alexandria
Rev. and Mrs. W. A. McGill, 1937—Box 1422, Cairo
Dr. and Mrs. R. T. McLaughlin, 1918—Fayoum
Miss Sarah B. Meloy, 1923—Cairo
*Rev. and Mrs. George E. Morrison, 1950—Luxor
Rev. and Mrs. Kenneth Nolin, 1955—Cairo
Miss Ruth L. Nolin, 1955—Tanta
Mr. and Mrs. W. W. Nolin, 1922—Assiut
Miss Helen J. Noordewier, 1921—Beni Suef
Miss Venna R. Patterson, 1924—Alexandria
Miss Frances M. Patton, 1922—Mansura
Rev. and Mrs. Bernard E. Quick, 1954—Minia
Miss Martha A. Roy, 1938—Cairo
Mrs. Rachel T. Selver, 1925—Fayoum
Dr. and Mrs. Walter J. Skellie, 1924—Assiut
Miss Norma Lee Squires, 1954—Tanta
Miss Marie F. Tait, 1925; 1948—Assiut
Miss Alberta A. Tedford, R.N., 1947—Box 65, Tanta
Dr. and Mrs. John A. Thompson, 1948—Box 1422, Cairo
Miss Mary C. Thompson, 1939—Tanta
Miss Mary L. Thompson, 1917—Assiut
Mr. and Mrs. Robert M. Turnbull, 1950—Assiut
Miss Helen M. Walker, 1930—Assiut
Miss Elizabeth M. Wilson, 1932—9 Sharia Massoud, Abbassia, Cairo
Miss Laura B. Wright, 1921—Minia

On Furlough

Mr. and Mrs. Judson W. Allen, 1950—100 N. Phillips Ave., Sioux Falls, S. D.
Mrs. Sara E. Baker, 1950—% C.W. Dick, R.D. 7, Butler, Pa.
Miss Mildred M. Cooke, R.N., 1954—85 McGill St., Smith Falls, Ont., Canada
Dr. and Mrs. Norman A. Kraft, 1949—9702 Barwell Terrace, Brooklyn 9, N. Y.
Mrs. H. A. McGeoch, 1920—155 Lakeside Ave., New Concord, Ohio
Dr. Helen J. Martin, 1915—7442 Trevanion Ave., Pittsburgh 18, Pa.
Rev. and Mrs. James W. Pollock, 1946—3944 McClure Ave., Pittsburgh 12, Pa.
Miss Inez M. Sutton, 1949—23 S. 10th St., Martins Ferry, Ohio
Rev. and Mrs. C. B. Watkins, 1944—1120 Highland Ave., Pittsburgh 6, Pa.
**Miss Margaret A. Work, 1924—E. Platte Ave., Fort Morgan, Colo.

Under Appointment

Rev. Richard Gibson, 1955—Box 499, Fort Madison, Iowa

Short-Termers

Miss Wanda Aigner, 1956—Cairo
Miss Lillian D. Anthony, 1956—Assiut
Miss L. Vernelle Blair, 1952—Cairo
Mrs. Louise H. Burtner, 1956—Cairo
Miss Carolyn J. Copeland, 1956—Cairo
Miss Dorothy H. Cushman, 1955—Cairo
Miss Lela Dillon, 1954—Assiut
Miss Evelyn C. Edie, 1955—Cairo
Mrs. Jessie A. Fowler, 1955—Assiut
Miss Mildred P. French, 1956—Cairo
Miss Helen B. Galloway, R.N., 1954—Assiut
Miss Neva J. Galloway, 1954—Cairo
†Miss D. Jeanne Glazener, 1955—Cairo
Miss Alice Hesselink, 1956—Assiut
Miss Marjorie A. Jaspers, 1956—Alexandria
Miss Mary Ann Lichti, R.N., 1956—Assiut
Mrs. May A. Lybieux, 1956—Cairo
Miss Elsie M. McClymonds, 1955—Assiut
Miss Eunice McConkey, R.N., 1955—Box 65, Tanta
Miss Mary R. McLaughlin, R.N., 1955—Assiut
Miss Jacquelyn Martin, 1955—Alexandria
Mrs. Ilma M. Mason, 1955—Cairo
Mr. and Mrs. George Meloy, 1955—Alexandria
Miss Joan Murdock, R.N., 1955—Alexandria
Mr. and Mrs. Donald M. Parkinson, 1954—Assiut
Miss Lois M. Patterson, 1954—Assiut
Miss Carolyn A. Phelps, 1954—Assiut
Mrs. Fay Reed, 1941—Assiut
Mr. John M. Reed, 1956—Assiut
Miss Lucy J. Soule, 1952—Assiut
Miss Jean E. Stultz, 1955—Box 65, Tanta
Miss Donna Lee Wagner, 1956—Cairo
Miss Mary Elizabeth Wilson, R.N., 1952—Box 65, Tanta
Miss Dorothy E. Wright, 1956—Tanta
Mrs. Pearl M. Yeckel, R.N., 1955—Box 65, Tanta

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952—Sialkot City
Miss Ruth I. Ardrey, 1924—Lahore
Miss Margaret E. Ballantyne, 1941—Sangla Hill
Miss R. Jean Black, 1921—Pasrur
Miss Frances E. Brown, 1927; 1937—Lyallpur
Dr. and Mrs. J. D. Brown, 1936—Gujranwala
Dr. and Mrs. O. A. Brown, 1951—Sialkot City
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Audrey C. Campbell, 1953—Rawalpindi
Miss Florence M. Carithers, R.N., 1953—Taxila
Dr. and Mrs. Norval E. Christy, 1947—Taxila
Dr. and Mrs. W. C. Christy, 1938—Gujranwala
Dr. and Mrs. J. B. Cummings, 1923—Rawalpindi
Miss Edith M. Drake, 1947—Sheikhupura
Miss Margaret J. Fehlman, 1913—Rawalpindi
Rev. and Mrs. E. H. Glassman, 1947—Campbellpur
Dr. and Mrs. Orval L. Hamm, 1950—Sialkot City
Miss Evva P. Hartig, R.N.A., 1924—Jhelum
Miss Eva M. Hewitt, 1930—Sialkot City
Miss Alice G. Hill, 1933—Sargodha
Miss Reba C. Hunsberger, M.D., 1921—Taxila
Miss Barbara A. Lewis, 1953—Lahore
Miss M. Frances Lincoln, R.N., 1920—Sargodha
Mr. and Mrs. Irvin G. Lotze, 1948—Gujranwala
Miss Laura R. MacLachlan, 1938—Sheikhupura
Rev. and Mrs. C. Emerson McBane, 1946—Gujranwala
Miss Evelyn M. McKelvey, R.N., 1937—Sialkot City
Rev. and Mrs. Paul A. Miller, 1920—Sialkot City
Miss Margaret L. Murdoch, 1924—Taxila
Miss Marian T. Peterson, 1920—Gujranwala
Rev. and Mrs. Paul R. Pulliam, 1953—Murree Hill
Miss Gene A. Purdy, 1954—Sialkot City
Miss Laura Reynolds, 1924—Sargodha
Miss Louise E. Scott, 1916—Gujranwala
Rev. and Mrs. G. LeRoy Selby, 1949—Sialkot City
Mr. and Mrs. Charles A. Stewart, 1917—Gujranwala
Dr. and Mrs. R. R. Stewart, 1916—Rawalpindi
Rev. and Mrs. Frederick E. Stock, 1955—Gujranwala
Rev. and Mrs. William Sutherland, 1918—Taxila
Dr. and Mrs. Robert F. Tebbe, 1949—Rawalpindi
Miss Elizabeth H. Turner, R.N., 1947—Sialkot City
Miss Helen V. Weede, 1928—Campbellpur
Miss Josephine L. White, 1951—Sialkot City
Rev. and Mrs. John W. Wilder, 1954—Rawalpindi

*Associate.
**Leave of absence for family reasons.

†Two-year Term

On Furlough

Rev. and Mrs. Joseph C. Alter, 1922
2918-F Regent St., Berkeley 5, Calif.
Miss Marie E. Cash, R.N., 1926
R.D. 5, Lebanon, Ind.
Miss M. Evelyn Cathcart, 1925
605 W. Redwood, Marshall, Minn.
Dr. and Mrs. J. H. Colvin, 1914—Sussex, Wis.
Rev. and Mrs. Robert A. Foster, 1923
152 Waugh Ave., New Wilmington, Pa.
Rev. and Mrs. John D. Harkness, 1941
914 Fifth St., Statesville, N. C.
Miss Mary H. Lentz, R.N., 1950
1524 Dover Road, Santa Barbara, Calif.
Dr. and Mrs. Hugh M. Milne, 1922
R.D. 1, Carlisle, Iowa
Dr. and Mrs. W. H. Ross, 1918—Ewing, Nebr.
Dr. and Mrs. John Vroon, 1941
1121 Neland Ave., S.E., Grand Rapids, Mich.
Mr. and Mrs. F. A. Whitfield, 1924
1010 W. 1st St., Topeka, Kansas

Under Appointment

Rev. and Mrs. Don M. McCurry, Jr.
808 Taylor Run Parkway, Alexandria, Va.

Short-Termers

Mr. Linden N. Cole, 1956—Rawalpindi
Dr. and Mrs. David L. Dye, 1955—Rawalpindi
Miss Marjorie L. Feenstra, R.M.T., 1954—Lahore
Miss Eloise L. James, 1956
Gharial Church, Upper Topa, Murree Hills
Mr. Laurence R. McCulloch, 1955—Rawalpindi
Miss Helen P. Ves, R.N., 1954—Lahore
Mr. Warren J. Whaley, 1955—Sialkot City

Under Appointment, Short-Term

Rev. and Mrs. Donald H. Calderwood, 1956
426 N. Broadway, Sterling, Kan.

PUNJAB, INDIA

Miss Vida J. Graham, 1922—Pathankot
Miss S. Jane Lamont, 1928—Pathankot
Rev. and Mrs. Leonard McCulloch, 1949—Dhariwal
Dr. and Mrs. J. Morgan McKelvey, 1944—Gurdaspur
Miss Willa M. Ramsey, 1921—Pathankot
*Dr. and Mrs. John C. Taylor, 1955—Landaur, U.P.
Miss Vivian L. Trimble, 1921—Pathankot
*Dr. Virginia L. VanGeyt, 1955
% Medical Center, Ludhiana

Short-Termers

Mr. and Mrs. Charles Atwater, 1952—Landaur, U.P.
Miss Dorothea McKissick, 1952—Landaur, U.P.

THE SUDAN

Rev. and Mrs. W. B. Adair, 1946—Obel, via Malakal
Rev. J. Lowrie Anderson, D.D., 1924—Malakal
Rev. and Mrs. W. B. Anderson, 1951
Gwynne Divinity School, Mundri, via Malakal
Miss Mary Anna Bode, 1952—Omdurman
#Rev. and Mrs. C. Lee Crandall, 1949
Akobo, via Malakal
Miss Beverly J. Day, 1953—Khartoum North
Rev. and Mrs. James R. Deemer, 1954—Omdurman
Miss Mary V. Ewing, R.N., 1940—Doleib Hill
Miss Marian I. Farquhar, 1945—Nasir
Rev. and Mrs. Willard M. Galloway, 1948,
Box 77, Omdurman
Dr. and Mrs. Robert G. Gordon, 1946—Nasir
#Rev. and Mrs. Harvey T. Hoekstra, 1948—Akobo
#Rev. and Mrs. Paul E. Hostetter, 1954
Pibor, via Malakal
#Miss Lillian Huisken, R.N., 1949—Akobo via Malakal
Mr. and Mrs. Charles Jordan, 1947—Akobo
#Miss Wilma Kats, 1946—Akobo via Malakal
Miss Marguerite M. McClellan, 1926—Wad Medani
Miss Mary Jane McKnight, 1922—Atbara
Rev. and Mrs. S. Robb McLaughlin, 1946
Ler, via Malakal
Rev. and Mrs. W. H. Philips, 1948—El Obeid
Miss E. Verna Pillow, 1930—Khartoum
Mr. and Mrs. Edward O. Pollock, 1946—Malakal

#Reformed Church in America

Miss Dorothy L. Rankin, 1946—Doleib Hill
Rev. and Mrs. A. Mac Roy, 1942—Obel via Malakal
#Miss Arlene Schuiteman, R.N., 1954—Nasir via Malakal
Dr. and Mrs. R. F. Shields, 1917—Khartoum
Miss Evelyn Stewart, 1952—Omdurman
#Rev. and Mrs. Robert Swart, 1948—Pibor, via Malakal
Miss Helena G. Tetley, 1951—Doleib Hill
Mr. and Mrs. Milton H. Thompson, 1950—Malakal
Miss Frances Turk, R.N., 1921—Box 155, El Obeid
Miss Eleanor C. Vandevort, 1949
Ler via Adok, U.N.P., White Nile Mail Service
Rev. and Mrs. Harold T. Walker, 1946—Gedaref
Mr. and Mrs. E. Alan Webb, 1946—Maridi

On Furlough

Mrs. J. Lowrie Anderson, 1924
401 W. Chelten Ave., Philadelphia 44, Pa.
Miss Una Cole, 1918
308 W. Garfield St., Clarinda, Iowa
#Mr. and Mrs. Lambert B. Ekster, 1953
% BFM, RCA, 156 Fifth Ave., New York 10, N. Y.
Dr. and Mrs. Leander Finley, 1925
401 W. Chelten Ave., Philadelphia, 44, Pa.
Miss Rosaltha Kenagy, 1950—R.R. 3, Clarinda, Iowa
Miss Aleta J. Matthews, 1946—Viola, Kansas
Rev. and Mrs. Robert H. Meloy, 1945
Payne Missionary Apartments, Princeton, N.J.
Dr. and Mrs. Albert G. Roode, 1946
401 W. Chelten Ave., Philadelphia 44, Pa.
*Mr. and Mrs. LaVerne Sikkema, 1952
% RCA Board, 156 Fifth Ave., New York 10, N. Y.
Miss Mary K. Smith, M. D., 1944
North Bend, Nebraska
Rev. and Mrs. Alexander C. Wilson, 1951
Ridgewood Farm Gatehouse, Wallingford, Pa.
Miss Ruth E. Wilson, 1951
320 Nashoba Ave., Columbus 4, Ohio

Under Appointment

Mr. and Mrs. John Koehler, 1956
616 N. Highland Ave., Pittsburgh 6, Pa.
Mr. and Mrs. Harold R. C. Peters, 1955
401 W. Chelten Ave., Philadelphia 44, Pa.
Rev. and Mrs. Talmage Wilson, Jr., 1955
154 Waugh Ave., New Wilmington, Pa.

Short-Termers

Miss Irene M. Adams, 1954—Khartoum North
Miss Marjorie A. Banuat, 1956—Omdurman
Rev. and Mrs. Willard C. Billica, 1955—Malakal
Miss Minerva M. Campbell, 1954—Atbara
Mr. Edwin C. Carlson, 1956—Omdurman
Miss Audrey H. Kelker, 1955—Khartoum North
Mr. Gerald Nichol, 1956—Omdurman
Mr. Monte E. Parr, 1955—Malakal
Mr. Richard Ploen, 1954—Omdurman
Miss A. Katie Turner, 1955—Khartoum
Dr. and Mrs. James West, 1953—Ler

ETHIOPIA

Miss Isabel Blair, 1922—Sayo, Dembi Dollo
Miss Anna H. Ens, 1956—Addis Ababa
Rev. and Mrs. Milton C. Fisher, 1954—Addis Ababa
Miss Eileen Halewood, R.N., 1947—Dembi Dollo
Miss Mary Nell Harper, R.N., 1948—Dembi Dollo
Rev. and Mrs. C. M. Haspels, 1947—Sayo, Dembi Dollo
Miss Norma H. Knieriemen, R.N., 1953
(Ghimeera) address Addis Ababa
Rev. and Mrs. Harold Kurtz, 1955—Addis Ababa
Miss Marie Lusted, R.N., 1955—Addis Ababa
Dr. and Mrs. W. D. McClure, 1934—Pokwo, Dembi Dollo
Miss Ruth E. McCreery, 1950—Addis Ababa
Miss Hazel J. McGeary, 1946
(Maji) address Addis Ababa
Miss Martha A. Maxwell, R.N., 1951
(Ghimeera) address Addis Ababa
Miss Ruth M. Nichol, 1933—Addis Ababa
Mrs. A. W. Pollock, R. N., 1942
(Maji) address Addis Ababa
Rev. and Mrs. Niles Reimer, 1955
Pokwo, Dembi Dollo
Mr. Fred Russell, 1920—Addis Ababa
Rev. Malcolm S. Vandevort, 1955—Dembi Dollo
Mrs. Ruth L. Walker, 1923—Addis Ababa
Miss Joan E. Yilek, 1948—Pokwo, via Dembi Dollo

On Furlough

**Miss Marjorie Faught, R.N., 1933—578 Sheffield Dr., Springfield, Delaware Co., Pa.
Mrs. Fred Russell, 1920—R. 1, Box 165-B, Snohomish, Wash
Rev. and Mrs. Murray Russell, 1952—401 W. Chelten Ave., Philadelphia 44, Pa.
Mr. and Mrs. Phil R. West, 1922—2976 Redwood, San Diego, Calif.

Under Appointment

Mr. and Mrs. Donald E. Hanna—York, N. Y.
Mr. and Mrs. James B. Keefer, 1955—305 Ethan Allen Ave., Takoma Park, Washington 12, D.C.

Short-Termers

Miss Lois R. Anderson, 1954—Box 1111, Addis Ababa
Miss B. Ferne Irwin, 1956—Addis Ababa
Dr. Andrew C. N. Millar, 1955—(Chimeera) address Addis Ababa
Dr. and Mrs. Walter E. Rohm, 1955—Dembi Dollo
Mr. John C. Wolf, 1955—Pokwo, Dembi Dollo

FOREIGN SECY., BOARD OF FOREIGN MISSIONS

Dr. and Mrs. Glenn P. Reed—P.O. Box 193, Asmara, Eritrea

RETIRED FROM ACTIVE SERVICE, EGYPT

Dr. and Mrs. J. W. Acheson, 1913—155 Beechwood Rd., New Wilmington, Pa.
Miss Ella M. Barnes, 1911—1203 E. Washington St., Washington, Iowa
Miss Leota Cabeen, 1909—1214 5th Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918—Presbyterian Manor, Newton, Kan.
Dr. and Mrs. E. E. Elder, 1915—5450 Wissahickon Ave., Philadelphia 44, Pa.
Miss Minnehaha Finney, 1894—121 N. 7th St., Sterling Kans.
Dr. and Mrs. W. P. Gilmor, 1912—West Alexander, Pa.
Rev. and Mrs. F. D. Henderson, 1906—542 N. Beaver St., Wooster, Ohio
Dr. and Mrs. H. S. Hutchison, 1921—R.D. 1, Claysville, Pa.
Dr. and Mrs. W. B. Jamison, 1915—New Wilmington, Pa.
Miss Lucy Lightowler, 1921—303 Pelham Ct. Apts., 6809 Emlen St., Philadelphia 19, Pa.
Miss Dora B. Mason, 1918—"Linwood," Beaver, Pa.
Dr. and Mrs. F. C. McClanahan, 1915—New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan, 1909—R.D. 3, Monmouth, Ill
Mr. M. C. McFeeters, 1922—225 N. Mercer St., New Wilmington, Pa.
Miss Carol E. McMillan, 1906—1203 E. Washington St., Washington, Iowa
Dr. and Mrs. W. T. Moore, 1910—311 E. Jefferson Ave., Wheaton, Ill.
Miss Marion A. Paden, 1902—% Rev. George Seville, 100 E. Market St., Newport, Wilmington 4, Del.
Dr. and Mrs. H. E. Philips, 1908—1203 E. Washington St., Washington, Iowa
Miss M. Stella Robertson, 1922—Five Shoregate, Crail, Fife, Scotland
Dr. and Mrs. Mark S. Roy, 1911—New Concord, Ohio
Mrs. Jane C. Smith Simpson, 1922—4332 10th St., St. Petersburg 4, Fla.
Miss Nellie C. Smith, 1911—"Linwood," Beaver, Pa.
Dr. and Mrs. F. Scott Thompson, 1911—5324 Wayne Ave., Philadelphia 44, Pa.
Miss Laura B. Walker, 1904—306 Penn Ave., Pittsburgh 21, Pa.
Miss Ethel L. Weed, 1919—1203 E. Washington St., Washington, Iowa
Miss Ida Whiteside, 1913; 1935—25 Prospect St., Greenwich, N. Y.
Miss Ruth M. Williamson, 1924; 1944—505 S. Main St., Greensburg, Pa.
Miss Esther W. Wilson, 1919 —"Linwood," Beaver, Pa.

RETIRED—PAKISTAN-INDIA

Miss Hazel Bennett, 1908—856 23rd St., San Diego 2, Calif.
Miss M. Lois Boyd, 1918—% Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Miss Mary J. Campbell, 1884—Box 992, Santa Ana, Calif
Dr. and Mrs. H. C. Chambers, 1903—340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. and Mrs. E. V. Clements, 1912—2205 Audley Ave., New Castle, Pa.
Miss Betsy Fleming, 1913—6549 Emerald Ave., Chicago 21, Ill.
Dr. D. R. Gordon, 1895—2330 Carroll Park, S., Long Beach, Calif.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora J. Jameson, 1903—306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary Kyle, 1904—425 N. Galloway St., Xenia, O.
Miss Mary E. Logan, 1891—325 W. 7th St., Rushville, Indiana
Rev. and Mrs. J. A. McArthur, 1904—814 E. Spring St., Boonville, Mo.
Miss Lillian A. McConnell, 1902—306 Penn Ave., Pittsburgh 21, Pa.
Dr. and Mrs. W. H. Merriam, 1913—208 North "I" St., Monmouth, Ill.
Mr. and Mrs. C. C. Millson, 1920—111 N. 200th St., Seattle 33, Wash.
Dr. and Mrs. S. C. Picken, 1909—420 E. Green St., Winterset, Iowa
Dr. and Mrs. Harris J. Stewart, 1911—New Wilmington, Pa.
Miss Georga Wengert, 1919—Lebo, Kansas

RETIRED—THE SUDAN

Miss Mary E. Coie, 1919—308 W. Garfield St., Clarinda, Iowa
Miss Elsie E. Grove, 1912—21 Caroline Ave., Poughkeepsie, N. Y.
Miss Ray Huffman, R.N., 1924—3210 Olive St., Kansas City, Mo.
Miss Aulora R. McIntyre, 1911; 1919—1203 E. Washington St., Washington, Iowa
Dr. and Mrs. Paul J. Smith, 1911—North Bend, Nebr.

RETIRED—ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920—Reedsville, Pa.

WIDOWS OF MISSIONARIES

From Pakistan, India

Mrs. D. Emmet Alter—Sterling, Kan.
Mrs. W. T. Anderson—760 Wright Ave., Camden, N. J.
Mrs. M. M. Brown—5505 N. 52nd St., Omaha, Nebr.
Mrs. J. G. Campbell—128 Garden Ave., Grove City, Pa.
Mrs. Wallace J. Downs—New Wilmington, Pa.
Mrs. A. W. Gordon—317 Virginia Ave., Havertown, Pa.
Mrs. J. C. Heinrich—219 Mabrick Ave., Pittsburgh 28, Pa.
Mrs. Robert Maxwell—New Wilmington, Pa.
Mrs. J. H. Stewart—Tarkio, Mo.

From Egypt

Mrs. J. W. Baird—915 E. 1st St., Monmouth, Ill.
Mrs. Howard Buchanan—11905 Orr and Day Rd., Norwalk, Calif.
Mrs. Dalton Galloway—25 Seminary Place, New Brunswick, N. J.
Mrs. W. W. Hickman—1125 E. Detroit Ave., Monmouth, Ill.
Mrs. Fred S. McGeoch—Ezel, Ky.
Mrs. R. G. McGill—5507 London Rd., Duluth 4, Minn.
Mrs. C. P. Russell—218 W. Chelten Ave., Philadelphia 44, Pa.
Mrs. A. A. Thompson—New Concord, Ohio
Mrs. R. W. Walker—299 W. 2nd Ave., Columbus 1, Ohio

From the Sudan

Mrs. W. J. Adair—Eskridge, Kan.
Mrs. J. A. Heasty—Conway Springs, Kan.
Mrs. D. S. Oyler—207 Buffalo St., Freeport, Pa.
Mrs. George A. Sowash—38 Linden Ave., Mercersburg, Pa.

From Ethiopia

Mrs. Robert W. Hockman—Wheaton College, Wheaton, Ill.
Mrs. Duncan C. Henry—Ezel, Ky.

TRIBUTES

(*Continued from Page 60*)

Mrs. Anna M. Reaney

The J. G. Reaney Women's Missionary Society of the First United Presbyterian Church of Altoona, Pa., wishes to pay loving tribute to Mrs. Anna M. Reaney, widow of a former pastor for whom the society is named. Mrs. Reaney answered the call of her Lord to enter her heavenly home May 7, 1956.

She was a faithful Bible School teacher for many years, a leader in church affairs, and a Life Member of the WGMS. Her keen interest in United Presbyterian missions and her participation in the local society were maintained until the very end of her life.

Her life was an inspiration to all who came in contact with her, and her wisdom and guidance influenced countless numbers who were privileged to share of her rich background of experience. Alert, patient, loving, and devoted to her Lord, she served unselfishly in her home, her church, and her community.

Though she is no longer with us, her spirit in our midst will always be a living testimony of a life of Christian service. We extend our sincere sympathy to her loved ones.

Mrs. Lenora Ferguson

The members of the Women's Missionary Society and the Women's Bible Class of the United Presbyterian Church of Blairsville, Pa., wish to offer a tribute of love to the memory of our friend and esteemed co-worker, Mrs. Lenora Ferguson, who passed to her eternal home on June 21, 1956. Her marked devotion to her family and home did not deter her from faithful attendance at her church as long as her health permitted. For many years she was an active member and generous contributor to the Missionary Society and Bible Class.

Her sincere friendship and gracious hospitality, her desire and willingness to serve endeared her to a large circle of friends.

Though she has gone from us the memory of her beautiful life will remain as an inspiration.

We extend our deepest sympathy to her devoted family, and to her sisters, and commend them to the care and comfort of our Lord Whom she loved and served so faithfully.

Mrs. James Torrance
Mrs. R. E. McClure

Mrs. William E. Reynolds

The Women's Missionary and Christian Service Association of the Kenmore United Presbyterian Church, Kenmore, N. Y., wishes to pay loving tribute to the memory of Mrs. William E. Reynolds, for many years a conscientious and regular attendant at church worship, Bible School, and an honorary member of the Missionary Society. She was a Life Member of the WGMS.

We extend our deepest sympathy to the members of her family including Miss Laura Reynolds, our missionary serving in Punjab, Pakistan.

Those who knew and loved her will miss her greatly, but rejoice to know that now she is with our Savior, who said, " I am the Resurrection and the Life: He that believeth in Me, though he were dead, yet shall he live."

The Committee.

Miss Kathryn Huston

The members of the Women's Missionary Society of Blairsville, Pa., United Presbyterian Church wish to pay loving tribute to Miss Kathryn Huston who was called to her heavenly home on July 13, 1956.

Miss Huston came to Blairsville from Whitinsville, Mass., where for many years she had been with her brother, Rev. Thomas E. Huston, during his pastorate there.

She was a faithful and most efficient worker in all of the organizations of our church and was a Life Member of the WGMS. As a member of our missionary society she will be sadly missed. May we, in our memory of her, carry on the work of the Master whom she loved and served so faithfully.

Mrs. R. E. McClure
Miss Louise Hazlett

Mrs. Anna McElroy

The Women's Missionary Society of the Scotland, Ind., United Presbyterian Church wish to pay tribute to the memory of Mrs. Anna McElroy, who passed away a year ago in September.

She was a Life Member of the WGMS. Her quiet manner and pleasant smile will be missed as she was always present at our meetings as long as her health permitted.

We commend her loved ones to the care of Him whom she loved and so devotedly served.

The Committee

THE ROSE STILL GROWS BEYOND THE WALL

Near shady wall a rose once grew,
  Budded and blossomed in God's free light,
Watered and fed by morning dew,
  Shedding its sweetness day and night.

As it grew and blossomed fair and tall
  Slowly rising to loftier height,
It came to a crevice in the wall,
  Thru' which there shone a beam of light.

Onward it crept with added strength
  With never a thought of fear or pride,
It followed the light thru' the crevice's length
  And unfolded itself on the other side.

The light, the dew, the broadening view
  Were found the same as they were before,
And it lost itself in beauties new,
  Breathing its fragrance more and more.

Shall claim of death cause us to grieve,
  And make our courage faint or fall?
Nay! Let us faith and hope receive;
  The rose still grows beyond the wall.

Scattering fragrance far and wide,
  Just as it did in days of yore
Just as it did on the other side,
  Just as it will for evermore.

A. L. Frink